

# 'If this week turned into a real week of prayer'

By Mark Wingfield

Southern Baptists must pray earnestly for God to redeem America and then adjust their own lives in response, a national prayer leader said.

In an interview concerning the 1989 Week of Prayer for Home Missions, Henry Blackaby said Southern Baptists must move beyond praying only for others in missions. Blackaby directs the Home Mission Board's prayer and spiritual awakening office.

The annual week of prayer March 5-11 is observed during the time the Annie Armstrong Easter Offering for Home Missions is taken. This year's theme is "Pray That They May Believe."

"There's no question in my mind of

the tremendous impact prayer has for the people on the (mission) field," Blackaby said, recalling his personal experiences as a director of missions in western Canada.

However, Southern Baptists need to discover the link between earnest prayer and personal actions, he said. "Prayer is fellowship with God that adjusts us to God's redemptive activity in our world he said.

"It's not just praying for God to do something for me, but for God to do something through me," Blackaby said. "It's too easy to use the time of prayer to ease our conscience rather than to change our ease."

"I don't know how in the world to reach our nation for Christ without

sacrifice," he explained. "But we're not geared to that. We're geared to ease."

Last year Southern Baptists gave only 18 cents per lost person in America to the Annie Armstrong offering. Blackaby said that level of giving indicates Baptists aren't praying any better than they're giving.

"I think there's a direct correlation between our giving and our praying," he said. "It is spiritually impossible to have a meeting with God in prayer and come out of that without a readiness to release to God whatever he has asked to meet the need of the hour."

While some individuals may need to change their ease in giving, others

need to change their ease in going, Blackaby said.

"There is a crying need for laborers," he explained. "Churches are disbanding because there's no one to go, yet I know of many parents who will not let their children go."

"You cannot go to God in earnest praying and not release to him everything there is of you, including yourself and your children."

Blackaby called on Southern Baptists to "recapture the significance of coordinated, unified, extraordinary prayer" through the Week of Prayer for Home Missions. "Some of the greatest moments in biblical history occurred when people responded to God with one heart, one mind and one

soul," he said.

"Prayer must be our first line of strategy for missions. We need to move prayer from the undergirding of our strategy to becoming our strategy," Blackaby said.

"If this week turned into a real week of prayer and God took us and adjusted us, there's no telling what God could initiate," he added. "We need to see every encounter with God as a potential nation-changing moment."

"The single greatest untapped resource is prayer. We shouldn't just pray for our work. Prayer is the work," Blackaby said.

"As long as we keep on praying for our work, we will always come up short."

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Annie Armstrong Easter Offering  
National Goal: \$39 million

## The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## She wanted to be monk until she traded Buddha for Jesus

By Breena Kent Paine

NEW ORLEANS (BP) — Sue Marley had every intention of becoming a Buddhist monk, but one day God brought her out of the monastery into a new life with Jesus Christ.

She was born into a prominent, wealthy Buddhist family. Her father was a two-star general in the South Korean army; her mother was the owner of a national ballet institute; her sister was married to the police commissioner.

She attended a monastery after college, as is traditional for women from Korean Buddhist families. After being immersed in Buddhist teachings, she soon decided to become a monk, a decision based more on fear than religious conviction, she said.

"I was afraid of facing life and sinning," she explained. She had been taught that after death people who have sinned return to earth as animals through reincarnation, and she was afraid of being such a creature as a cow or a butterfly.

However, if she studied hard, she was taught, she could return in the

form of a man, which in Buddhism is the highest form of life.

Trained by the most distinguished female monk in the Seoul monastery, she worked toward her goal. When her father heard of her ambition, he was determined to bring her home. "I didn't want to go, because ... I wanted to dedicate my life to Buddha," she said. But she obeyed her father.

Two days later, she ran away from home, and again her father rescued her from the monastery. After this occurred three times and the monks began hiding her, her father finally gave up and let her remain.

Her life consisted of rising at 3 a.m. to prepare the meals for the other monks and clean the monastery. Throughout the day, she would bow her head to Buddha 3,000 times and memorize "the ancient book" and many different prayers.

"Three days before I was to become a monk, I was walking around the monastery trying to memorize the ancient book, and I heard a church's bell," she recalled. The sound drew

her, and she walked three to four miles down the mountain to the little Presbyterian church that rang the bell.

"I don't know how I got there, but I was standing in front of that church on a Wednesday night," she said. When she opened the church door and stepped inside, the pastor looked at her astounded. Her hair was shaved, and she wore a monk's robe. The pastor was afraid of trouble, for many times in the past Buddhists and Christians had fought in the streets. But the pastor pulled himself together, finished his sermon, cleared the church, and took her into his office, where they could talk privately.

"He told me about his belief; I told him about my belief, and we had a long argument," she said. She returned to the monastery, but when she awoke the next morning, she had no desire to remain, and she returned to her father's household.

Three years later, she met her husband-to-be, Chuck Marley. Although an American from Los

Angeles, he had held a staff position with the Korean military, working for her father and with her brother, and had returned to visit his friends.

Since her family did not approve of mixed marriages, the couple began dating secretly. Every Sunday morning, he took her to the chapel on the military base.

Then a Southern Baptist missionary Marley knew began a MasterLife course to help Christians grow. "I didn't know what it was, but I went ahead and took the class," she said, mainly because it was a way to be with her husband-to-be.

At the first MasterLife meeting, she tried to ridicule the missionary and Christianity in front of two other missionary couples, a chaplain and his wife, and a graduate of a Bible college by telling all the jokes she had been told in the monastery about Jesus and Buddha.

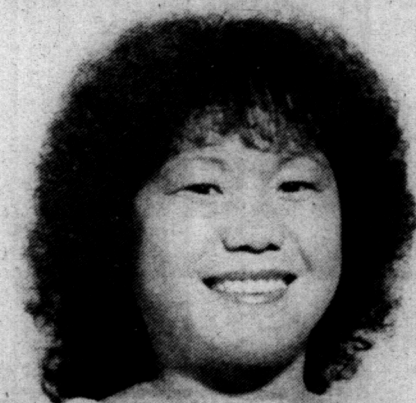
Three months later, as she was completing the first MasterLife book, she recalled, "I couldn't deny (Christianity) any longer. Without Jesus, I knew my soul would be dead ... I would go to hell. I asked Jesus to forgive me of my sins and to come into my life and save me."

"Since then, I haven't had any desire to give a missionary a hard time. God changed my whole attitude." She began working with the missionary in an orphanage, a jail and nursing homes.

"I was excited and happy. I knew I had hope; I had salvation," she said.

"I wanted to share with my parents what I had. I told them, 'Mom, Dad, I've found the answer I've been looking for of what life means. I've been through Buddha, witchcraft, and magic, but now I know the truth. Buddha has been lying to us all our lives. The truth is, God loves me, and Jesus has changed my soul. Come to accept Jesus,' I told them. 'I love you, and I want you to have salvation.'"

"My father looked into my eyes, stood and said: 'Daughter, there's the



Sue Marley

door. You go out that door, and don't you ever come back."

Since that night, she hasn't spoken with or seen them anymore, she said.

Sue and Marley were married and came to the United States, for he felt called into Christian ministry and wanted to attend seminary. "I called my mother to come see me before I left. She hung up the phone and wouldn't talk to me," Mrs. Marley said.

Her sister, however, has kept in touch with her, but in each phone conversation urges her to divorce her husband and return to Korea to marry a millionaire. "She thinks I'm stupid for marrying a poor American," Mrs. Marley said. "She told me money is all her life. I told her Jesus is all my life. She says I'm crazy."

Hurt by her family turning against her, Mrs. Marley asked God why she had to suffer so much. The answer came as she read the account in the Bible of how Job had endured so much suffering and even lost his family; but God told him he would multiply his family to be even more abundant than it was before.

"I started to understand what that meant when I came to the United States," she said. At New Orleans Seminary, where her husband is a theology student, they have met many families who have become to them as their own family. In addition, people are coming to know Christ through her ministry, adding more members to "the family of God."

But her deepest desire remains: "I pray someday God will save my family's souls, like he saved my soul."

Breena Kent Paine writes for New Orleans Seminary.

## Pastor firings rattle careers

By Jim Lowry

NASHVILLE (BP) — The issue of fired preachers rattled the foundations of more than 2,100 churches and ministerial careers in the last 18 months, according to a new survey of Southern Baptist directors of missions.

Every month, 116 Southern Baptist churches and pastors sever relationships through involuntary termination.

The top reason directors of missions listed for forced terminations was a lack of communication between the pastor and church leaders.

Second on the list was immorality, which was the primary cause in 12.9 percent of forced terminations. This

included sexual immorality, theft of money, mismanagement of church money, and problems with personal integrity.

The next four reasons were subjective, yet together they accounted for 44.6 percent of all terminations. Included are performance dissatisfaction, 12.4 percent; authoritarian leadership style, 11.4 percent; power struggles, 10.9 percent; and personality conflicts, 9.9 percent.

"There needs to be a purposeful focus on biblical directions for managing conflict within the church family," said Norris Smith, forced termination consultant at the Sunday School Board.

A strategy has been developed to help cope with this problem. Directors of missions will be invited to training meetings to recognize and deal with problems between churches and pastors. There will be developed a referral system to coordinate the systems that now operate independently in several state conventions.

A certified training course in conflict management will be developed. And research will be done with churches which have been involved in forced terminations to provide correctly focused leadership materials.

Lowry writes for the Sunday

Southern Baptist Convention  
Library and Archives  
National Commission, SBC  
Nashville, Tennessee



# Editorials . . . by Don McGregor

## No reasonable approach

Comes now a new proposal for a further chipping away at the Southern Baptist Convention's framework. The idea to create a new entity that would be called the Religious Liberty Commission would further fracture our efforts in Washington. That would be the third Baptist body in Washington with which Southern Baptists would be involved. The others are the Christian Life Commission and the Baptist Joint Committee on Public Affairs.

And the new idea is based on premises that have never been accurately presented. For instance, the complaint has been made that the Baptist Joint Committee, now the official Southern Baptist voice to speak in Washington on religious liberty, does not follow convention considerations.

There are many problems with such a concept. First, convention considerations can change from year to year. It is never the same group of people. That is why resolutions are not binding. They represent the feelings only of those who were present at that meeting and voting for the resolution. The position might change with the next year. An agency can't change its direction from year to year.

Second, the Baptist Joint Committee has acted contrary to an SBC resolution only once, and then with good reason. The Joint Committee

failed to support mandated prayer in public schools. And well it should have refrained from such support. Mandated prayer in public school is not a Baptist concept.

Third, the word is that Southern Baptists should not be putting money into something that they do not control, but that flies in the face of the Cooperative Program concept by which we have funded our work for 63 years. The churches do not control any part of Southern Baptist work, but they are called on to send substantial amounts of their offerings to support that work. The state conventions don't control Southern Baptist work, but they send massive amounts of money to Nashville to be used in support of the work.

Then the figure of 90 percent keeps cropping up for the amount that the Southern Baptists Convention gives to the support of the Baptist Joint Committee.

For 1988-89 the Joint Committee budget is \$670,072. Through the Cooperative Program Southern Baptists will contribute \$400,000 of that. That is a percentage of 59.7. The proposed Baptist Joint Committee budget for 1989-90 is \$729,772. If Southern Baptists continue to contribute \$400,000, the percentage will be 54.8. There is no doubt but that there will be an effort to get the Southern

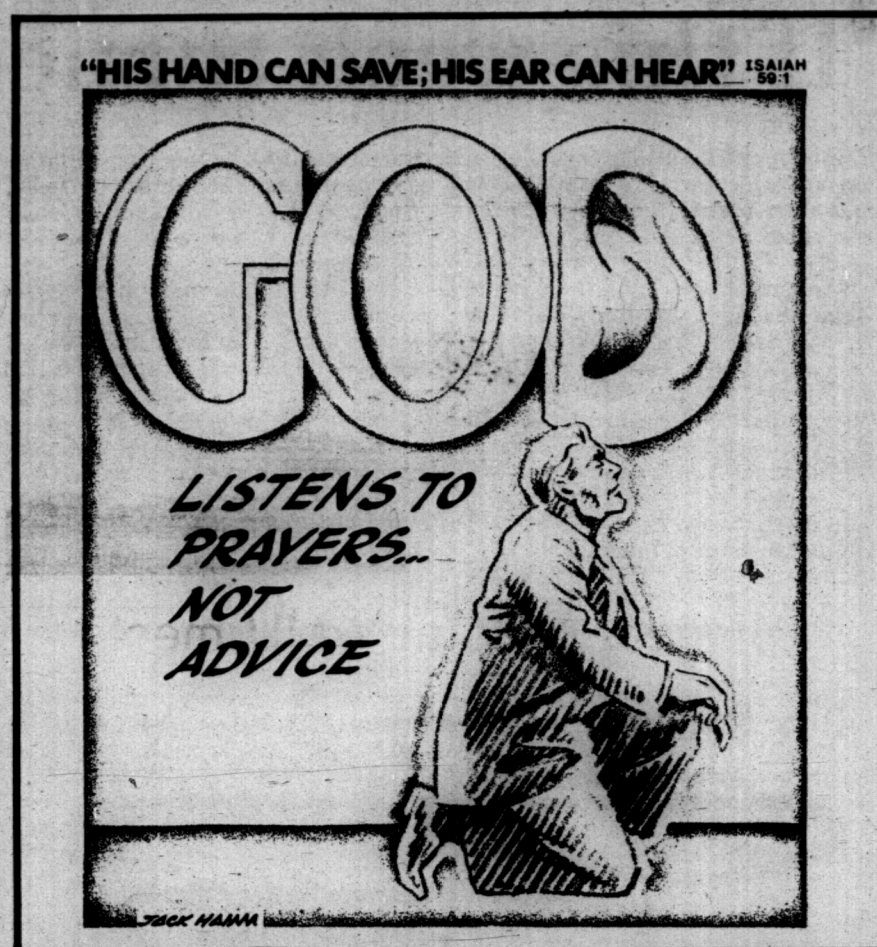
Baptist amount reduced.

Maybe we need a new commission in Washington. We haven't come up with any convincing argument yet, however, that proves that there is any reason not to continue to support the Baptist Joint Committee and work through it.

The committee recommending the new commission, which was detailed in last week's Baptist Record, notes that it does not want to sever its relationship with the Baptist Joint Committee but would cooperate "on those issues on which we can agree."

That sort of situation would throw up a very confusing image of church-state separation positions among Baptists for Congress to try to decipher.

Then there is the Christian Life Commission. "Conservatives" have complained that the Baptist Joint Committee has not lobbied for a change in the abortion situation, but that is not the Baptist Joint Committee's business. It is the business of the Christian Life Commission, and that agency has an office in Washington already. The SBC Public Affairs Committee, the SBC presence on the Baptist Joint Committee, proposed a merger between the Public Affairs Committee and the Christian Life Commission. The Christian Life Commission said "no, thanks" even though



both are basically "conservative" controlled groups.

There have been three studies made on the Baptist Joint Committee in recent years by Southern Baptists. Though changes were made, the convention has continued to say, "Let's stick with the Baptist Joint Committee." Yet here is the group that has complained that the Baptist Joint

Committee has not yielded to convention wishes trying to figure a way to go contrary to convention directive.

There is no reasonable approach to the situation coming out of all of this. It would be better to leave things as they are and work with the system that is already in place and that has been in place very effectively for the past 51 years.

## Baptist beliefs . . .

### The Holy Spirit, the administrator

By Herschel H. Hobbs

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." — Acts 1:1

In both his gospel and Acts, Luke places great stress upon the work of the Holy Spirit. The essence of Acts 1:1 is that what Jesus began to do and teach, as recorded in Luke, the Holy Spirit continued as recorded in Acts. In this sense I see the Holy Spirit as the Administrator in the spread of the gospel.

In Luke 24:49 Jesus told his people to wait in Jerusalem until, literally, "you got yourselves clothed [middle or reflexive voice] with power from on high." They were not merely to sit and wait until "ye be endued" (KJV) or clothed. They were to prepare themselves and lay themselves upon God's altar, ready to receive the Spirit's power. This took place at Pentecost (Acts 2; Acts 1:8).

Thereafter, every new development in the spread of the gospel was either at the command of or with the approval of the Holy Spirit: Jews, Samaritans, Ethiopian eunuch, Cornelius, pagan Antioch, missionary tours beyond Palestine, Europe, (Acts 2-7; 8; 10; 13-14; 15; 16:6, 9; 18:9-11; 20:22-24; 27:22-24).

Space forbids further recital of the same through the centuries. But the Spirit still directs and empowers

God's people in missionary and evangelistic endeavor.

The clearest experience of this for me came when I served on the committee to nominate the successor to C. E. Maddry as executive secretary of the Foreign Mission Board. At the outset we agreed not to consider anyone then connected to the Board. After a year of futility we rescinded that action. Then our chairman suggested that, without mentioning a

single person, after a season of prayer each committee member write on a piece of paper the name of the person he/she was impressed to write. Every single member of the committee wrote the name of M. Theron Rankin.

Once we got ourselves out of the way the Holy Spirit led. And he still does!

Herschel H. Hobbs is pastor emeritus of First Church, Oklahoma City.

## Hymns Baptists sing . . .

### "Take My Life and Let It Be"

By William J. Reynolds

Frances Havergal, who wrote the hymn, went with a group of friends to Worcester, England, in 1874, for a five-day visit. Some were not Christians, and others were believers but not "rejoicing Christians." She prayed that the Lord would use her to lead these to a joyful experience in Christian faith. By the last day of the visit, her prayer had been answered. Unable to sleep because of the joy she felt, she spent most of the night in praise and

renewal of her own consecration. During those hours the lines of the hymn flooded her mind.

Reared in a minister's home, Frances Havergal was an extraordinary person. Through her own self-disciplined study and her travels throughout Europe, she became proficient in the Biblical languages, Hebrew and Greek, and was also fluent in French, Italian, and German.

Several years after the hymn was written, Miss Havergal wrote that "Take my silver and gold" now means shipping off all my ornaments, including a jewel cabinet which is really fit for a countess, to the Church Missionary Society, where they will be accepted and disposed of for me. I retain only a brooch for daily wear, which is a memorial of my dear parents. I had no idea I had such a jeweler's shop; nearly 50 articles are

being packed off. I don't think I need tell you I never packed a box with such pleasure."

In a real sense, for Frances Havergal, her hymn was autobiographical, for she committed her gifts and talents that "Christ may be all in all."

William J. Reynolds is professor of church music at Southwestern Seminary.

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## Singers boffo at WMU meet

"Me 'n' the Staff" was the guest musical group at the January executive board meeting of Southern Baptist Woman's Missionary Union in Birmingham, Ala. "Me 'n' the Staff" opened each session of the meeting with special music. Members of the group are leaders in Mississippi WMU. They are (left to right): Ashley McCaleb, Baptist Women director; Marjean Patterson, executive director; Patricia Simmons, Girls in Action/Mission Friends director; Jan Cossitt, Acteens director; Ewilda Fancher, president; and Monica Keathley, Baptist Young Women director. (WMU photo by Clay Allison)

## Retired evangelism director dies at 72

Roy Collum, 72, retired director of evangelism for Mississippi Baptists, died Sunday, Jan. 22, getting ready to do what he loved best. He died of a heart attack while preparing to go preach at Valley Park Baptist Church where he was serving as interim pastor.

Collum retired in 1981 after 32 years as a Baptist pastor and 11 years as evangelism director for the Mississippi Baptist Convention Board.

His pastorates included First Church, Philadelphia, 1959-70; Liberty Church, Amite County, 1951-59; and churches in Louisiana and Texas. Last April he finished a lengthy interim as pastor of Rocky Point Church in Leake County.

Collum's denominational service was extensive. He was first vice president of the Mississippi Baptist Convention in 1964-65; was chairman of the Brotherhood Commission and of

the MCB executive committee; and was president of trustees of the Mississippi Baptist Children's Village just before it moved to its present Flag Chapel address in Jackson.

He attended Louisiana College, Baylor University, and New Orleans Seminary.

He is survived by his wife, Georgie, two children, Bill, who is minister of music and youth at Calvary Church, Starkville; and Jan Clifton of Clinton; and two grandchildren.

Services were at Wright and Ferguson Funeral Home in Jackson and at Providence Church, Greenwood, La. burial was Wednesday at Greenwood, La.

The family asked that memorials be sent to the Mississippi Baptist Children's Village or the First Church, Jackson, building fund.

In an interview at his retirement eight years ago, Collum said that his ultimate concern is that "our people live in such a way and be the kind of people whose lives tell the story of the Lord, that when we speak, we give it credibility."

## RTVC trustees ask network censors be reinstated

FORT WORTH, Texas (BP) — Southern Baptist Radio and Television Commission trustees called on the three major television networks to reinstate to program practices offices, their in-house censors.

The trustees approved a resolution to be sent to the heads of the ABC, NBC, and CBS television networks, the Federal Communications Commission and "appropriate committees of Congress."

The resolution was approved after commission President Jimmy R. Allen reported that the three networks had either closed or drastically reduced the size of their offices of program practices and standards. Program standards offices were responsible for

screening programs for offensive content.

The resolution deplored "the increased violence, sadism, explicit sexual content, and popularizing of behavior destructive to family life in America contained in network television programming."

Trustees also reviewed the 1988 audit of commission finances, learned that the number of households able to receive ACTS programs now exceeds 9 million and heard a report of a special broadcast on mainland China television.

The program, featuring the Centurymen choir in concert with the Central China Broadcast Traditional

(Continued on page 4)

The Second Front Page

# The Baptist Record

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## 300 missions leaders declare world winnable

By Art Toalston

SINGAPORE (BP) — "We believe that it is possible to bring the gospel to all people by the year 2000," world mission leaders meeting in Singapore declared Jan. 8.

But they added an admission of past failures, noting, "We humbly confess our pride, prejudice, competition, and disobedience that have hindered our generation from effectively working at the task of world evangelization."

Their statements were among the declarations in a "Great Commission Manifesto" adopted by more than 300 Christian leaders from 50 countries.

Their unanimous vote came during the Jan. 5-8 "Global Consultation on World Evangelization by AD 2000 and Beyond" in Singapore. More than half of the 300-plus participants were mission leaders from the Third World.

"We see afresh," the consultation's manifesto stated, "that cooperation and partnership are absolute necessities if the Great Commission (Christ's command to share the gospel with all peoples) is going to be fulfilled by the year 2000."

Four basic aims were listed in the manifesto:

— "Focus particularly on those who have not yet heard the gospel."

— "Provide every people and population on earth with a valid opportunity to hear the gospel in a

language they can understand. It is our fervent prayer that at least half of humanity will profess allegiance to the Lord Jesus."

— "Establish a mission-minded church-planting movement within every unreached people group so that the gospel is accessible to all people."

— "Establish a Christian community of worship, instruction in the word, healing, fellowship, prayer, disciple making, evangelism and missionary concern in every human community."

The manifesto noted that Christian compassion must extend to "those who live under the bondage of sin and . . . victims of poverty and injustice." And it acknowledged that "only in the power of the Holy Spirit" can the world be evangelized. Christians "must be more impressed with God's great power than any force arrayed against us."

The consultation reflected a new era when Christians are expanding their efforts beyond institutional structures "to a task, a common task," said Bill O'Brien, the consultation's program chairman and executive vice president of the Southern Baptist Foreign Mission Board.

The steering committee decided to disband, to give consultation participants "total freedom to decide

what they want to do for the future," they said.

Just before dismissal, however, Ralph Winter, general director of the U.S. Center for World Mission, rose to ask for a meeting with participants wanting a means of follow-up — a "meek and mild information office" to allow participants to maintain contact with each other.

About 100 participants who stayed for the meeting adopted Winter's proposal. Several Christian organizations and 85 individuals expressed interest in covering start-up expenses.

Winter said he appreciated the steering committee's efforts and its humility in placing the movement's future in the hands of consultation participants. But he said the absence of communication following the meeting would have been disastrous.

Months before the consultation, Winter declared it could be "the meeting of the century" and "the most important meeting Christian leaders have ever proposed" if it resulted in world evangelization. About 1.3 billion of the world's 5 billion people are untouched by Christian evangelistic efforts, according to mission researchers. After the meeting, Winter said his assessments of the

(Continued on page 4)

## FMB considers International Service Corps

By Marty Croll

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board is working to develop clearer paths for Southern Baptists who want to work overseas in roles other than career missions, board leaders said.

In February, board trustees will consider a plan that would combine all non-career workers who serve terms from four months to two years under a program called the International Service Corps.

The International Service Corps would include what are now separate programs for Mission Service Corps, special assignment, and journeymen personnel. Workers currently receive various levels of support depending on their program. In many instances, they work side-by-side overseas performing similar jobs but receive varying stipends and degrees of training because they applied under different programs.

Under the International Service Corps proposal, the support structure would be equal for all workers, but the board would encourage participants

(Continued on page 4)



## Largest Lottie Moon offering

Betty Malone, center, Woman's Missionary Union director for First Church, Jackson, delivers the church's check for its 1988 Lottie Moon Offering for foreign missions to Earl Kelly, executive director-treasurer of the Mississippi Baptist Convention Board, and Marjean Patterson, state WMU director. The check, in the amount of \$160,144.42, is thought to be the largest Lottie Moon offering amount from a single church in Mississippi Baptist history.

## WMU movie wins top honors

BIRMINGHAM, Ala. (BP) — "Go Forward," a 31-minute movie produced by the Southern Baptist Woman's Missionary Union last summer, has received top honors in the Deep South Video Festival sponsored by Region Six of the International Television Association.

The movie won "The Paddlewheel of Excellence" award in the information category. Awards are based on a production's measure against a standard, not based on competition among different productions.

The WMU movie is based on the life of Annie Armstrong, one of the founding mothers of WMU and the organization's first top executive. "Go Forward" begins with the formation of WMU and follows Armstrong's life for the next 50 years.

Annie Armstrong  
Easter Offering  
National Goal:  
\$39 million





# "Time is 'now' to evangelize world"

By Art Toalston

RICHMOND, Va. (BP) — The time to act is now, many Christian leaders agree, to reach the oft-stated goal of spreading the gospel to the world's population by the year 2000.

"Decisions are urgent in the next two to three years," says R. Keith Parks, president of the Southern Baptist Foreign Mission Board.

Ralph Winter, general director of the U.S. Center for World Mission, concurs: "If going all out for a short period will ever be fully justified, it is now."

Heightened awareness of the urgency may be one of the fruits of the Global Consultation on World Evangelization by AD 2000 and Beyond, held Jan. 5-8 in Singapore.

Participants say increased momentum for cooperation among Christians worldwide resulted from the meeting of 314 leaders of denominations and mission organizations. More than half the participants were from Third World nations.

Decisions, they say, will not come from any one committee or organization but from each denomination and agency committed to the cause.

The consultation's "Great Commission Manifesto" calls for a balance

between "appropriate autonomy of churches and ministries" and "significant partnership."

"The opportunity to work together is ours," the manifesto states, to offer every population "a valid opportunity to hear the gospel in a language they can understand." Christian influences are negligible among more than one-fifth of the world's 5.1 billion inhabitants, according to mission researchers, who use such measures as churches, Scripture translations, and religious broadcasts.

A direct outgrowth of the Singapore consultation itself is the AD 2000 Global Service Office, which opened Jan. 9. It resulted from a meeting convened immediately after the consultation to assure ongoing contact among the participants and others committed to world evangelization.

The office is being staffed by Jay and Olgy Gary, who helped organize the Singapore meeting. Gary is a former executive editor of World Christian magazine. Mrs. Gary develops mission education materials. They plan a monthly newsletter. The office's initial address is P.O. Box 129, Rockville, Va. 23146.

Art Toalston writes for the FMB.

## WMU leaders hear optimism about world's evangelizing

By Susan Todd

BIRMINGHAM, Ala. (BP) — Southern Baptist foreign missions efforts will never be the same, if recent experiences of its top foreign missions executives have any impact, they reported.

The president and executive vice president of the Southern Baptist Foreign Mission Board participated in the Global Consultation on World Evangelization by A.D. 2000 and Beyond in Singapore Jan. 5-8.

FMB President R. Keith Parks, and Executive Vice President Bill O'Brien, made their first report of the meeting to executive board members of Southern Baptist Woman's Missionary Union Jan. 11. For both, it was a meeting unlike either had experienced before, they said.

O'Brien called the gathering of "Great Commission Christians" from all around the world one of "the most dynamic evolutionary processes" of which he has ever been a part.

"It is a new day in the history of world evangelization," O'Brien said.

The meeting was unusual, O'Brien reported, describing it as "a plateau where we can gather together devoid of man-made measurements of righteousness and simply strip the labels off and accept each other as persons re-created in Jesus Christ and who want to be obedient to the Great

Commission. And that's where we came out.

"If it could happen for 314 (representatives) from 50 nations — that many organizations, that many confessional backgrounds, that many differing traditions — could it not happen within one little denomination called Southern Baptists?"

O'Brien told the group the participants agreed to not "further divide the body of Christ by introducing another confessional statement that some can agree with and some cannot."

He reminded WMU leaders that a similar global evangelization plan was attempted but failed around the turn of this century. He described feeling a "chilling impression" when reading the admission of failure by participants in the early movement.

In an interview, Parks said that it will take the efforts of the entire convention working in new ways if the world is to be evangelized by the year 2000. He added: "Southern Baptists are going to have to be willing to corporately die to self. So many of us have been so committed to maintaining a Southern Baptist identity and supporting 'our' missionaries that we've lost the commitment... to reach the whole world for Christ."

Todd writes for WMU, SBC.

## 300 missions leaders . . .

(Continued from page 3)

consultation's potential significance had not changed.

Several points of tension emerged during sessions, however. Latin American participants, in a "statement of concern" about Roman Catholic participation in the consultation, said "the religious-political force of the Roman Catholic Church is us-

ing all means available and is in fact the most fierce opponent to all evangelistic efforts on our part."

Only six Catholics were present, but one of several "case study" segments of the program focused on "Evangelization 2000," a Catholic plan for world evangelization.

Art Toalston writes for the FMB.



## Good Hope burns note

Good Hope Church (Leake) burned the note on the renovation of the sanctuary, Dec. 18. The building committee, pictured, are Buddy Moss, Edward Dowell, chairman; Odell Tebo, pastor; Winnie Sessums, and Joy E. McDonald. Not pictured, Ernie Chennault.

## Race relations meet stirs commitments

By Louis Moore

NASHVILLE (BP) — About 190 black, white, and brown Southern Baptists meeting in Nashville for a race relations conference marking the Martin Luther King Jr. holiday committed themselves to working harder to eradicate vestiges of racism within the Southern Baptist Convention.

In speeches, through applause and in a series of six challenges adopted by the group, the Baptists called for resurrecting the goal of improving race relations within the denomination.

The Southern Baptists and Race Relations Conference was sponsored by the SBC Christian Life Commission, Jan. 16-17.

Spearheading the effort to revive race relations as a primary concern in the convention were Richard Land, executive director of the Christian Life Commission; Lloyd Elder, president of the SBC Sunday School Board; Foy Valentine, former director of the CLC; Nashville pastor Jerry Sutton; Louisiana Baptist newspaper editor Lynn Clayton; and Woman's Missionary Union executive Carolyn Weatherford.

In his keynote address, Land issued a challenge to Southern Baptists to stimulate greater representation of blacks at every level of Southern Baptist life. He urged Southern Baptist leaders to fight racism "whenever and wherever it occurs."

"As Southern Baptists, we have not always stood for these things, but God has, his word has, and with his help, we do now and we shall in the future," Land said.

Southern Baptists should "witness both here and abroad to racism's devastating impact on both its victims, the persecuted and the persecutor," he said.

Elder said the Sunday School Board helping to support a multiethnic denomination.

He cited efforts to increase visibility of ethnic groups in art used in Sunday School Board periodicals as an indication of the ways the board is supporting improved race relations within the denomination.

Racism contradicts biblical Christianity, Sutton told conference participants.

"We must refuse to judge people by the externals of skin color, or the content of their wallets, or their achievements, or lack of achievements," said Sutton, pastor of Two

Rivers Baptist Church. "The only criterion is this: 'Is he — or she — a new creature in Christ?'"

Clayton, editor of the Louisiana Baptist Message, and Sid Smith, manager of the black church development section in the Sunday School Board's special ministries department, both urged specific Baptist action against racism.

"How long before a black is president of the Southern Baptist Convention?" Smith asked. "How long before there is a rainbow of God's people on SBC boards and agencies? How long? How long?"

Clayton challenged the Christian Life Commission "to demonstrate by tangible example its dedication to race relations by hiring a black professional staff member and support staffers."

In response, Land said he "would be happy to accept the challenge and already is soliciting resumes of qualified men and women of differing ethnic groups for staff positions."

During the panel discussion, several speakers and members of the audience criticized CLC Commissioner Curtis W. Caine Sr. of Jackson, Miss., who has called the late Martin Luther King Jr. "a fraud" and said apartheid in South Africa "doesn't exist anymore and was beneficial when it did because it meant separate development."

While stopping short of calling for Caine's resignation, several conference participants predicted the Southern Baptist Convention, which meets in Las Vegas, Nev., in early June, likely will take some action on Caine.

"It is right for the SBC to ask Dr. Caine to resign," said Clayton.

Most speakers said they are optimistic about the convention's ability to repent of past racial prejudices and move forward toward racial equality.

Civil Rights legislation in the 1960s forced Christians to abide by laws that should have already been written in their hearts, said Joel Snider, pastor of Creeewood Baptist Church in Nashville.

"If Southern Baptists do not turn from their sins against races, God could bypass them and use others to do his work," Snider said.

Louis Moore writes for the Christian Life Commission.

## Trustees ask censors be reinstated

(Continued from page 3)

Orchestra, was broadcast nationwide in China twice during November. Production Vice President Bob Thornton said Chinese authorities estimated the audience at 350 million viewers for each broadcast.

The Centurymen concert will be carried on the ACTS network Feb. 25, at 7 p.m. Central Daylight Saving Time.

Trustees also reviewed two programs produced for national network distribution. An NBC special, "The Hunger Next Door," is scheduled to run on NBC Sunday, Jan. 29, and "Musical Bridges" is to be carried on ABC Sunday, March 5.

"The Hunger Next Door" documents responses of churches and missionaries to the problem of hunger in America and in other parts of the world.

"Musical Bridges" is a documentary produced during the visit of the Centurymen to China. It features interviews with Chinese Christians and church leaders.

A progress report from Friends of ACTS was distributed to trustees. Friends of ACTS is the San Antonio, Texas-based organization that has contracted to purchase the ACTS network from the commission.

In the report, Center (Chip) Atkins, president of Friends of ACTS, said, "Favorable response to our presentations to various business investors causes us to believe that all the necessary due-diligence will be complete no later than the March 14 closing."

## FMB considers International Service Corps

(Continued from page 3)

to pay as much of their own support as possible.

International Service Corps candidates selected from applications would attend one of six annual conferences at the Foreign Mission Board. Following the conferences, board staff members would match candidates to job requests and work out financial arrangements, or recommend no placement, or place the candidates' files in a human resource pool for future assignment.

At its Missionary Learning Center in Rockville, Va., the board would train seven groups of new International Service Corps workers each year.

These would include five groups assigned to countries where Southern Baptist missionaries work, one group assigned to countries where missionaries cannot work and one group of those who choose the "journeyman option."

Marty Croll writes for the FMB.

Number 1 priority in foreign missions is evangelism that results in churches.

Greatest need for missionaries is prayer.

Only one couple works in Mozambique, the "world's most miserable country."



# capsules

## Fire damages Zambian pressroom

LUSAKA, Zambia (BP) — A fire damaged the pressroom of Baptist Publications here, Jan. 17, causing workers to shut down printing operations for at least a month.

Officials estimated damage to be about \$10,000, said Zeb Moss, the Southern Baptist Foreign Mission Board's associate director for eastern and southern Africa. The fire destroyed a duplicating machine and burned through the ceiling. Officials were uncertain whether the main press was damaged.

Local fire officials said the blaze probably started from an overheated fan motor.

## Court accepts case testing dial-a-porn law

WASHINGTON (BP) — The U.S. Supreme Court has agreed to hear a case involving a challenge to a federal law that bans the sale of dial-a-porn telephone services.

The law, which Congress passed last year, outlaws selling dial-a-porn services that involve obscene or indecent speech. It carries fines of \$50,000 and a jail term of six months for each offense.

Sable Communications of California Inc. challenged the law as a violation of its First Amendment rights. A federal judge upheld the law's ban on obscene speech but struck down its ban on indecent speech.

Sable Communications appealed the judge's ruling on obscene speech, and the Federal Communications Commission appealed his ruling on indecent speech.

The high court has combined the two cases and is expected to hear oral arguments this spring. (88-515, Sable v. FCC; 88-525, FCC v. Sable)

## "Gospel Hour" gifts down

LYNCHBURG, Va. (EP) — Contributions to Jerry Falwell's "Old Time Gospel Hour" program are down \$10 million from last year, according to tax records. The ministry's net worth fell \$5 million, according to a report in the Lynchburg News & Advance. Falwell spokesman Mark DeMoss said the ministry has moved to lessen reliance on public giving, and said overall revenues were up by \$3 million. Records show that Falwell got a \$25,000 raise, bringing his salary to \$125,000.

## Baptist Laity Journal ceases publication

DALLAS (BP) — Baptist Laity Journal, the "editorial voice" of Laity for the Baptist Faith and Message, ceased regular publication Dec. 31, 1988, according to Randy Fields, chairman of the Texas-based Laity For.

The announcement came after formal organization of a new organization Dec. 15-16, in Dallas, called Baptists Committed to the Southern Baptist Convention.

Fields, a San Antonio attorney who participated in the organizational meeting of Baptists Committed, told Baptist Press: "Laity For will not cease to exist. It will continue to be a voice for disseminating what we feel is the proper information. In the past, Baptist Laity Journal has not been used for hard news; it has been an editorial piece."

He said Laity Journal will cease to be published on "a regular basis, but we plan to publish under that name or a more representative name in the future. I anticipate it will be published at least once and maybe a couple of times prior to the SBC in Las Vegas (1989 annual meeting)."

Laity For also closed its office in Dallas effective Dec. 31. Fields said Baptists Committed "has been discussing having an office of some kind in Nashville, and the possibility of having through that office a source of news dissemination. That is an alternative in the event Baptist Press is fully and completely taken over and dominated by ultra-fundamentalists."

He commented, however, that Baptist Press is continuing to operate "in a very credible manner, in my opinion."

Baptist Press, the news service of the Southern Baptist Convention, is part of the structure of the SBC Executive Committee, which has offices in Nashville.

Repressive governments have killed 119 million people among their citizens during this century, in contrast to 36 million who have died in wars.



## First, Sharon, burns

Nelson Crozier, pastor of First Church of Sharon, stands in the education wing of the church which burned late Dec. 19. The blaze was apparently caused by a baptistry heater left on while the baptistry had no water in it. Crozier said he expected the sanctuary to be declared a total loss as were 13 Sunday

School classrooms in the education wing of the building. He said damage was in the neighborhood of \$400,000. The church has \$324,000 on the sanctuary/education building which was built in 1947 and another \$22,000 on its contents. The fellowship hall seats the entire congregation

## Staff changes

Stephen Bath has accepted a call to Center Ridge Church, Yazoo City, as minister of music and youth, effective Jan. 15. He is a graduate of Mississippi College and New Orleans Seminary, where he earned the master of religious education degree, with a minor in church music. He is the son of Clayton Bath, pastor of Port Gibson Church, Port Gibson.

Bath is the first full time staff member in Center Ridge's almost 100 year history. H. Bryan Abel is pastor.

James W. Street is the new pastor of Calvary Church, Jackson. He began his duties there Jan. 22. He came to Jackson from the pastorate of First Church, Cleveland. Prior to that he was pastor of First Church, Wiggins. The Clinton native is a graduate of Mississippi College and earned a doctor of ministry from New Orleans Seminary. He was chairman of the executive committee of the MBCB, and chairman of the Mississippi Baptist Education Commission. He also served as pastor of Crystal Springs Church, Tylertown, and was a summer missionary with the Home Mission Board.

Street

Fernwood Church, Gulf Coast, has called Ed Bolton as pastor.

Dwight Fleming has resigned New Hope Church, Attala County. He served the church since 1983. He currently resides at Philadelphia.

Paul Wilson resigned First Church, Polkville, to become pastor of Priceville Church, Tupelo, effective Oct. 30. Since beginning his ministry the church has experienced an increase in attendance in all services and renewed interest in evangelism and mission giving.



Wilson

Alan Kilgore has accepted the pastorate of First Church, Aberdeen, moving from Oakdale Church, Brandon, effective Jan. 1.

Kilgore served as pastor of Oakdale Church since 1979, and prior to Oakdale he was pastor at First Church, Tehula.

He graduated from Mississippi College with a degree in Bible and received his master of divinity in 1977 from New Orleans Seminary.



Kilgore

## John M. Foy, retired pastor, dies at 90

John M. Foy, 90, former pastor of Wildwood Church, Laurel, died Jan. 18 in Laurel. He had also been pastor of West Laurel Church, and interim pastor at Park Haven Church, Laurel. He also served churches in Louisiana. Services were held at Second Avenue Church, Laurel, Jan. 21; burial was in Union Line Cemetery, Jones County. Assisting with the services were Lewis Allred, Tom Rayburn, Mac Parker, and John Charles Murphy.

He was survived by his wife, Claudia Foy; son, Aaron Foy, pastor of Lakeshore Church, Hancock County; daughter, Ava Murphy of Laurel; three brothers; two sisters; eight stepchildren, seven grandchildren; and 16 great-grandchildren.

## FCC bans sexually explicit broadcasts

NASHVILLE (BP) — Opponents of pornography received a long-overdue Christmas present when the Federal Communications Commission Dec. 21 extended its ban on indecent communications over radio and commercial television airwaves to 24 hours a day.

Congress had instructed the FCC to take such action against pornographic broadcasts. The FCC's annual appropriations package contained that congressional mandate.

The ban highlights a year of increased federal legislative tightening of restrictions on the pornography industry, said Larry Braidfoot of the SBC's Christian Life Commission.

"Early in 1988, Congress overwhelmingly passed a bill aimed at the nation's burgeoning 'dial-a-porn' industry."

Dial-a-porn refers to services in which a member of the public calls a published number and either hears a pornographic recording or engages in explicit sex talk with whoever answers the call.

## Workshop planned for key leaders

The National Institute for Church Planning and Consultation is sponsoring a workshop for pastors and key leaders, Feb. 27-March 3, at Callaway Gardens, Pine Mountain, Ga.

The workshop, "Increasing the Effectiveness of Your Church," will feature as leader Kennon L. Callahan,

who frequently teaches pastors' schools and continuing education events.

For further information, write: The National Institute for Church Planning and Consultation, Southeastern Regional Center, P. O. Box 3463, LaGrange, GA, 30241.



# "Viviileatua, viviileatua . . . Talofa, Samoa!"



Nimo and Lei (yes, the little girl's name is Lei) greet Jean Allgood of Gulfport on the night of her arrival in Samoa.



This fale (fah-lay) and another exactly like it are at the school in Samoa where Jean Allgood taught fifth grade. They are used as Sunday School rooms and for other purposes, such as being used as a cooler school room on extremely hot days, the cement floor as a cushion.

By Jean Allgood

As I made my way to American Samoa, I began to wonder what really lay ahead, why I was going to such a remote island and what I expected to accomplish in this newest assignment of Mission Service Corps, SBC. My mind raced ahead on that 32-hour trip of almost 9,500 miles, and I began to formulate plans for music, art, Bible, and the other subjects I was expected to teach.

I would try to visualize my teaching Samoan fifth graders and what God would have me accomplish as I would strive to serve his purposes in this area. I had never taught elementary children; in fact, I had resisted two other assignments because of this designation. God though spoke to my heart as the call came, and I was told school had begun and there was no fifth grade teacher.

supplied with paper, pencils, markers, balls, bats, flash cards; puzzles, and yes, "goodies."

Of course, we have a Southern Baptist work there (no church building but with the removal of two sliding chalkboards, two schoolrooms became the church building). I enjoyed getting into the activities, and since I had taken my Casio keyboard (which I left there), I agreed to help with the three, four, five, and six-year-old Sunday School. On Wednesday afternoons I helped with Mission Friends, after which I tutored one of them, a Korean, in English for an hour. (I also tutored him on Mondays and Thursdays.)

After I was there four or five weeks, it was voted to begin a children's church. You guessed, I was asked to do it! I wanted to refuse, but I agreed to try to put a good, meaningful worship service together. It was difficult, mainly due to the fact that we had many who neither spoke nor understood English. However, with their love of music, we did quite well, singing a great deal. It was hectic, hot, and harassing at times, but had heavenly rewards.

My last assignment was to prepare a Christmas program for our students, then for the Parent-Teacher organization. I like this type thing, and ordinarily it would have posed no problem but with limited space, no stage, and children who seldom, if ever, had performed, I realized it would challenge my musical, theatrical, and organizational abilities, if I had any!

From second through sixth grades, we had 30 volunteer singers and ten for speaking parts. After four weeks of practice, we had a commendable program of songs, choral reading of Luke 2, and prayers — all from the children. Their glittered booklets, white paper collars, and red bows made a festive look. One mother, with tears flowing, said that her child had never had a part before.

## "It was love at first sight."

I quickly got my 'ducks in a row' and off I went for a stint in Samoa — one forever etched in my whole being and one I highly recommend to those who want to serve the Lord by teaching beautiful children in a beautiful place, though remote and somewhat primitive.

The captain came on announcing that we were getting ready to land in Pogo Pogo, American Samoa. I hurriedly put away my books, pens, papers. With my heart beating 90 miles an hour, I felt the gears go down, then the wheels touch the runway. (As I looked out the window I did not realize my house would be only a short distance away and that I would be well aware of each touchdown. I was happy that planes came only three nights a week!)

Customs routine over, then out into the fale-type (open) airport terminal where I was given a typical Samoan talofa (welcome) of leis, shell beads, and hugs. There were many native people, other volunteers, and our two missionaries — a wonderful beginning, at 11 p.m.

Even though I was weary, I told Jack, the missionary, I wanted to get up the next morning to meet my children. I was 'captured' immediately as 17 pairs of the most beautiful black eyes met me and the biggest wide-mouthed smiles I had ever seen. It was love at first sight and it never waned, though we had some differences. They are precious children whom I learned quickly needed lots of direction, teaching, and loving; I did my best to give some of all three — perhaps more of love.

Within minutes I analyzed the situation and we began the task of cleaning bookshelves, the roach nests, lizards, and spider web. from the corner cabinet, and wiping off ledges to clear the buildup of lava-rock dust. Screen wire was our walls, so dust was plentiful. We worked; I liked their fervor. After our lunch which we ate outside on the rocks and grass, we cleaned some more. The last hour that first day I asked them to tell me about themselves and I gave them a "goodie" which I had brought from Mississippi. Both words — Mississippi and "goodie" — intrigued them, as they were new words.

Before I left that island, my friends from Gulfport made sure "goodies" were commonplace; they kept me

## "My child never had a part before."

There were many differences in lifestyles and eating habits. I could not learn to eat taro or breadfruit, but I relished the coconuts, bananas, papayas, and pineapples.

The inadequate public travel and grocery stores, and few places to eat a meal out make it sometimes boring; one feels shut in at times. But if one can see what I saw that first morning, hear the Christmas carols, or witness a baptism in the ocean at 4 o'clock in the afternoon as the sun lowers itself beyond the horizon, see the panorama of beauty — hibiscus blooms, bougainvillea, and Pua trees in an array of colors; coconut palm leaning in a lazy sort of way and banana plants filling in the "holes," then hear an acapella choir of Samoan Christians break into song — "Amazing grace, how sweet the sound" — then one will realize the significance of a sojourn in Samoa.

As the plane took off for my journey home at 2 a.m., I let tears fall unashamedly. I was humming a song my children taught me, "Viviileatua, Viviileatua . . . (Rejoice in the Lord always . . .) Talofa, Samoa!"

Jean Allgood of Gulfport worked as a Mission Service Corps volunteer in American Samoa.

## Handicap info is ready for Las Vegas meet

LAS VEGAS, Nev. (BP) — Information about facilities and services for handicapped messengers to the Southern Baptist Convention annual meeting here June 13-15, may be ordered from the SBC Executive Committee.

The information — for people with mobility, sight or hearing handicaps — is being prepared by people who are handicapped and have attended previous annual meetings. These advisers have worked with meeting planners to make convention facilities and activities most accessible to handicapped participants.

The packet contains maps and materials about parking, seating, restrooms and aid stations. The convention facility is on a flat floor.

The information packet is available by writing to Handicap Information, c/o SBC Executive Committee, 901 Commerce, Nashville, Tenn. 37203. It also will be available at the information booth in the convention center during the annual meeting.



White Sunday in Samoa is a special day for children. Flowers are made into leis and worn as sashes around the stomach, as shown. The children take charge of all the morning church services, and the parents do everything for the children all day.

## Accidents and opposition dog relief work in south Africa

By Craig Bird

GAZANKULU, South Africa (BP) — At 3 a.m., most people in the small South African town were asleep, including the attendant at the gas station.

But Mark Morris, a Southern Baptist missionary from Memphis, Tenn., didn't need gasoline. He was looking for water to flush a sliver of glass from his eye.

Less than an hour earlier, Morris and his family had been in an auto accident. His wife, Cindy, had swerved to avoid a rabbit, lost control of their car, and spun off the road.

The windows on the right side of the car shattered when it struck a tree, spraying both adults, 4-year-old daughter Emily, and 2-year-old Betty with glass. Hitting the tree was ter-

rifying, but it kept the car from overturning.

Theirs was the third auto accident in five months connected with a Baptist relief project designed to aid refugees from Mozambique.

"Sometimes," Morris said, "I get the feeling the devil doesn't like what we're doing in Gazankulu."

First Morris was forced off the road by another vehicle as he drove a truck used to deliver grain to refugees. The truck overturned and rolled three times.

When police arrived, they didn't even walk down the hill to look inside the truck cab before they reported a sure fatality, "because no one could be alive in that truck." But other than

numerous bruises and a sore ankle entangled in the clutch pedal, Morris was uninjured.

Later, the replacement truck was involved in an accident, but again no one was injured seriously.

Human problems also have plagued relief efforts. A local pastor charged the Baptists with starting a "religious war" and making people sit through "hours and hours" of sermons before giving them food. The furor died when the Baptists showed the logistical impossibility of preaching for "hours and hours" while distributing food and clothing at three refugee camps each day.

Craig Bird is a missionary journalist.





Rose unloads gravel in basket.



Harvey helps mix concrete.

## Rays build church on San Blas

Rose and Harvey Ray from West, Miss. joined with a group of five men from Houston, Tex., and five from Zachary, La., to go on a one-week mission trip to the San Blas Islands. The San Blas Islands are located off the coast of Panama approximately 20 miles north of Colombia, South America.

The purpose of the trip was to meet with Milton Morris, a Cuna Indian missionary, and to help build a Baptist church on the island of Isla Pina for the Cuna Indians. The congregation of First Church, Zachary, raised \$5,000 to be used to build the church.

The only means of transportation after leaving the mainland was Milton Morris' 32-foot dugout canoe powered by only a 6-hp. engine. From Milton's

home on the island of Concepcion to the island of Isla Pina where the church was being built was a 1½ hour boat ride. The group stayed on another island called Molutupo which was an hour's boat ride from Isla Pina.

Rose helped the Cuna Indian women carry water in buckets from a nearby stream to the building site for mixing with the concrete. She also helped the women unload gravel and sand from canoes in buckets and baskets. The Cuna Indian men had already been making concrete blocks for days ahead so there would be plenty for the construction of the church. Harvey and the men mixed concrete by hand and carried it in buckets to pour the columns and to set the con-

crete blocks. The Cuna Indian men set blocks, too.

The Cuna Indians are a warm and friendly people. They live in bamboo huts with roofs made of palm leaves. Their homes have dirt floors and they cook on an open fire inside their huts. A rich Cuna Indian makes \$400 per year.

Rose was asked to give her testimony for a WMU meeting being held on Isla Pina. A WMU president from Panama was there for the meeting and for the church dedication held on Friday.

During the week approximately 40 people were saved during church services held by Milton Morris and a Baptist pastor from Houston. Even the chief of the village on Isla Pina was saved, the Rays report.

### Devotional

## A time to rejoice

By Don Q. Wilson

O satisfy us early with thy mercy; that we may rejoice and be glad all our days (Psalm 90:14).

Adversity and personal tragedy demand reflection. After suffering a paralyzing stroke a dear lady told me, "I'm submissive to my Lord's will for me. What he thinks is best for me is what I want." Although she will spend the rest of her days without the use of her left arm, leg, and eye, her relationship with her Lord has not changed. She is no stranger to grief and loss. She knows from her past experience that his grace is sufficient.

Early in life she learned to lean on Jesus. That has not changed. The mercy of the Lord will endure. She is satisfied that he will remain with her regardless of her physical limitations.

When she moved into a nursing home, waiting for her room to be made ready, she began to count her blessings — naming them one by one. Early in life she learned the art of gratitude. We don't know what the days ahead hold for her. But the beauty of the Lord will always be upon her. She learned early in life that his mercy endures forever. She continues to rejoice and to be glad.

God bless you, Momma.

Don Q. Wilson is consultant, associational administration, Mississippi Baptist Convention Board.



Wilson

## Faces and places

by Anne Washburn McWilliams

### A fall on Christmas Day

The first Sunday after I moved to Jackson in 1953, I lunched with Eleanor and Doss Smith at the Jitney Jungle cafeteria on East Capitol Street. For ten years, until her retirement, Eleanor and I worked together in a tiny front office at the Baptist Building at Congress and Mississippi. She worked a total of 22 years for the Baptist Record. Her husband, until his death, was an active deacon in Van Winkle Baptist Church. I still claim her as my good friend. She continues to live at 1318 Britt St., Jackson 39209.

On Christmas Day, 1988, when she was about to walk down the front steps at Van Winkle Church, she fell and broke her back. She is in University Hospital in Jackson, Room 509N. She sits up in a wheelchair a good deal and is taking physical therapy to hasten the healing process.

### "Rags to Riches"

Two or three years ago I wrote a series of columns about Lucille Cannon of Bruce. In her recent Christmas card to me, Lucille said that during 1988 she collected \$2,000 for Mexican missions, from her "Rags to Riches" project.

Many old clothes (given to her) she has sold in garage sales and flea markets and in other ways. In fact, she had so many such clothes, they've been stored in a warehouse; she needed clothes racks. In answer to her prayers, a man in a store gave her not one, but several, clothes racks.

Teams of Baptists from Calhoun County have for quite a few years gone to Montemoraes, Mexico, to lead in revivals, church construction, Bible schools, and other work. Women of the county made and sent many quilts to Montemoraes. They are assisting in the work of Wayne and Nina Fleming, Calhoun Countians who are independent missionaries in Mexico.

Lucille said that Dr. Carter Dobbs, Calhoun City dentist, is going with a group of 35 from Calhoun County in February to Montemoraes, to set up

a temporary dental clinic. Also the group will do construction work for three churches, and take some old clothes along to give away.

### Talking books

My friend, Rosalee Mills Appleby, retired missionary to Brazil, will be 94 on Feb. 26. (She lives at the Madison County Nursing Home at 411 S. Liberty St., Canton.) Since she likes to read as well — or maybe even more so, than I do, if that's possible — it disturbs me greatly that she cannot read, because she is almost blind. Also she is profoundly deaf. Some friends of hers in Brookhaven gave her two new hearing aids last fall. That made me think perhaps that now she could enjoy "talking books."

If anyone else — senior adult, or any age — who is blind, or handicapped in a way that makes it impossible to hold a book — would like to borrow talking books and the equipment with which to hear them, they can call 354-7208 (Jackson) for an application blank, or write to the Mississippi Library Commission, Service f/t Handicapped, 5455 Executive Place, Jackson, MS 39206. These books are produced by the National Library Service for the Blind and Physically Handicapped, The Library of Congress, Washington D.C. 20542.

The books and equipment are loaned free. Those who are eligible can participate by postage-free mail. More than 43,000 books are available, and 70 popular magazines! If you know someone who could benefit, find out about the talking-book program.

Though, because of her deafness, Mrs. Appleby may not be able to hear the books, she keeps a loving, cheerful attitude; she remembers many poems and stories, histories and devotionals from her past reading. (She is herself the author of ten books in English and more than that in Portuguese.) The other day, when I called her (859-2719), she quoted a poem — I don't know the author: "He's the answer to all my hopes; He's better than all my fears; He builds a bridge of my broken works; He sends a rainbow through my tears."

## Letters to the editor

### MLK a fraud?

Editor:

Your Nov. 24 issue had an article by Tim Nicholas concerning "A resolution which passed after considerable debate" refuting remarks made by Curtis Caine regarding Martin Luther King Jr. being a fraud. During debate messenger Ray Lloyd, pastor of First Baptist Church Starkville, said he does not wish "for Mississippi Baptists to be embarrassed, humiliated, and indented with the statements made by Caine" (I'm embarrassed by Lloyd, please identify me with Curtis Caine). Lloyd also said these statements were "greatly contrary to that which generally Mississippi Baptists believe." Nonsense! I deliberately surveyed my church and found more than 80 percent of those surveyed believed MLK was a fraud.

On Dec. 15 your paper carried another article, by Marv Knox, wherein he says Tennessee's resolution said messengers disassociate themselves from (Curtis Caine) remarks and reaffirm their commitment to the biblical teaching that God "is no respecter of persons." I believe God "is no respecter of persons." I also believe "the LORD had respect unto Abel and to his offering: But unto Cain and to his offering had not respect" (Gen. 4:4-5). When Curtis Caine tells it like it is, seems like some modern-day messengers want to crucify the truth teller.

For some reason these shallow-thinking Baptist messengers must believe we think Martin Luther King was a fraud because he's "black."

Hogwash! Martin Luther King Jr. was an anti-Christian and a pro-Communist; however he professed the opposite, and that's why he was a fraud. There is more than sufficient evidence (a matter of public record) available to prove the point.

F.B.I. director J. Edgar Hoover called King "the most notorious liar in the country" in November of 1964. There were billboards all over Tennessee during the '60s identifying MLK at the Communist training school in Monteagle, TN. I have before me a 55-page report from Church League of America (May 1968) which deals with Martin Luther King Jr.; his Three-Pronged Attack On (I) Christ and the Bible; (II) The United States of America; (III) law and order. Within is almost 400 column inches of eight-and 10-pt. type, entered into the Congressional Record Oct. 4, 1967, (H13006) by Congressman John Askbrook of Ohio.

Bob Wells, Hazlehurst

A number of letters have supported Dr. Caine's remarks; but the convention adopted the resolution dissociating itself from those remarks with only a few negative votes. Dr. Caine is entitled to his viewpoints, and he has a right to express them. They are not universally shared, and the convention chose to make a statement in opposition to them. — Editor

More than 2 million members are in over 35,000 Baptist churches overseas.

### Still persecuted

Editor:

A very misleading article entitled, "Atheist Government Issues Coin Series Commemorating Christianity," appeared in the January 12, 1989, issue of The Baptist Record. This article hailed the Soviet Union's issuance of a coin commemorating the arrival of Christianity in Russia a thousand years ago as "yet another display of 'glasnost' or 'openness'."

Unfortunately, this coin celebrates not Christianity but instead the Soviet government's desperate desire for hard currency from the west.

This coin was created solely for sale abroad in return for Western currency. The coin is not available inside the Soviet Union; and, in fact, it is a crime for a Soviet citizen to possess one.

In addition, the appearance of this coin has not changed the fact that Soviet Christians are still persecuted for their religious beliefs. Soviet citizens are still arrested and imprisoned for having Bibles or cassettes of Billy Graham's sermons. Baptist churches that refuse to register with the Soviet Government are still illegal. The Ukrainian Orthodox and Catholic churches are still illegal. All Russian Orthodox priests must still be personally approved by the Soviet secret police, the KGB.

The only thing sadder than the continued persecution of Christians in the Soviet Union is the continued eagerness of American Christians to ignore that persecution. I fear that this article is another example of that eagerness.

Mark Henry  
Columbia



# Creating true intimacy in marriage takes work

By Terri Lackey

NEW ORLEANS, La. — Marriage partners who wish to "connect" with their spouses and "create a sense of oneness, unity and closeness" must be willing and intent on establishing intimacy, authors of a book on Christian marriage said.

"People immediately think of the sexual when they hear the word intimacy, but actually there are many kinds of intimacy — spiritual, emotional, intellectual, aesthetic, crisis and others," said Preston Dyer, who with his wife, Genie, wrote *The Language of Married Love*, the theme book being used at six Fall Festivals of Marriage conferences this year. They were keynote speakers at the first conference in New Orleans.

In their book published by the Southern Baptist Sunday School Board's family ministry department, the Dyers encourage openness, unhurried time together, showing appreciation and caring for each other, sharing goals and celebrating differences as ways to create intimacy.

"Communication in verbal and non-verbal ways which says to your partner that you really care about your partner, yourself and your relationship is essential if you are to have intimacy in marriage," said Dyer, professor of sociology and social work at Baylor University in Waco, Texas.

Often when couples feel an absence of intimacy in their marriage, the easiest thing to do is blame the partner, said Genie Dyer, formerly assistant to the dean of continuing education at Baylor and now a full-time student completing a doctorate in family studies at Texas Woman's University.

She said when a person questions his love for his partner, most often he has lost that feeling of "closeness, being connected, excitement that we call intimacy."

"Most are surprised when we ask, 'What have you done to create intimacy in your marriage?'" she added.

The Dyers said intimacy most often occurs when two people are able to lower their defenses and become vulnerable enough to share their emotions and thoughts

with each other.

Genie Dyer said "unhurried time together" also contributes to a couple's feeling of intimacy.

"There are several different types of time you can spend together," she said. "You can take the time to sit down and share your day; you can take time to go out and have a good time or relax together; or you can spend time sharing your deeper thoughts, feelings and concerns about your life together."

It is difficult to feel close to someone when there is little time together, she said.

Showing appreciation and caring for your partner is another way to create intimacy, Preston Dyer said.

"Sometimes it is better to treat our mates, not as spouses, but as good friends," he said. "Tell them 'thank-you' when they've done something for you."

"You begin to have relationship problems when you stop doing those things that make you feel connected," he added.

The Dyers said they believe sharing interests and goals is a way of feeling close or intimate with a marriage partner.

"You don't have to share all your partner's interests, but you need some in common," Genie Dyer said. "You can show interest in those you do not share by listening to your partner when he tells you about his interests."

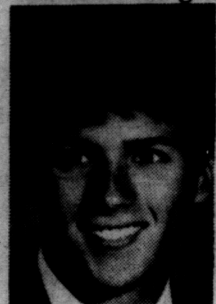
Meanwhile, he said a couple can "celebrate their differences" by understanding that marriage is not the blending of two personalities into one, but the joining of two unique individuals into one relationship.

"The differences each of us bring to the marriage present both pleasures and challenges," Dyer said. "Growing individually while growing in oneness is something partners must work at throughout their marriage."

Fall festivals are sponsored by the Sunday School Board's family ministry department. The New Orleans conference was jointly sponsored by the board, the Mississippi and Louisiana Baptist Conventions and New Orleans Seminary.

## Names in the news

Lee Yancey, son of Mr. and Mrs. Rex Yancey, has surrendered his life to missions. He graduated from Quitman High School in 1986, and was chosen Mr. Quitman High School.



Yancey

Yancey attended Mississippi College for two years. He is presently a junior at Samford University, Birmingham, majoring in religion.

J. B. Gray is serving as interim director of missions for Franklin County Baptist Association, effective Aug. 29, 1988, upon the resignation of W. Harold Anderson.

Two Mississippians were graduated from Florida Baptist Theological College at Graceville, Fla., on Dec. 16, 1988. Julian L. "J. L." Hearndon of Pascagoula received the bachelor of religious education degree and Joseph L. Holder of Vancleave received the bachelor of theology degree.

Tulon Anglin, pastor for 38 years, has retired. He is available for supply, interim, and revivals, and can be reached at 602 Anderson Street, Tupelo, MS 38801, or call 841-0566.

Eugene Roberts, retired minister and a former director of missions for Lincoln-Copiah counties, is available for full-time or interim pastorate or for supply preaching. He lives at 104 Bayberry, Brookhaven, MS 39601 (phone 833-7818).

### McIntyre retiring from Elim, honor set

Elim Church, Quitman, will honor its pastor and wife with a retirement reception on Jan. 29, 2-4 p.m.

McIntyre has served churches in Mississippi, Maryland, and Alabama. He entered the ministry in 1951. He received the master of divinity degree from New Orleans Seminary in 1958. He is also a graduate of Samford University, and he attended Clarke College.

He has served Elim Church as pastor since 1981.

## 2 BJC staffers get promotions

WASHINGTON (BP) — Two Baptist Joint Committee on Public Affairs staff members received promotions effective Jan. 1.

Kathy Palen was elected acting director of the office of information services, and Oliver S. Thomas was named associate executive director, announced Executive Director James M. Dunn.

The Baptist Joint Committee is a Washington-based religious liberty organization comprised of nine Baptist denominations in the United States and Canada.

The two veteran staff members have assumed responsibilities previously held by Stan Hastey, a 15-year Baptist Joint Committee staffer who left his post to head the Southern Baptist Alliance, Dunn said.

A search committee composed of the Baptist Joint Committee's officers is seeking a permanent director for the office of information services, Dunn said. That position must be approved by the full executive committee, and Baptist Joint Committee leaders hope to fill the post during the executive committee's March 6-7 meeting.

## Brotherhood expands hours

MEMPHIS, Tenn. (BP) — The Southern Baptist Brotherhood Commission, which has had a four-day work week since 1972, is returning to a five-day work week.

Starting Feb. 6, Brotherhood Commission offices will be open 50 hours every week, from 7:30 a.m. until 5:30 p.m. Central Daylight Saving Time, Monday through Friday.



## Powerline for teens

**"I fear being fat"**

### QUESTION:

I have a problem that is destroying me. I have a terrible fear of being fat, even though I weigh only 90 lbs. I got down to 80 pounds, and had to be hospitalized. I'm seeing a psychiatrist, but I don't really trust him. I feel like I should be able to handle the problem myself. I hate what I'm doing to my parents, because they worry about me and it's costing them a lot of money for my treatments. But I feel inferior around them, like I'm just not good enough. They tell me

I don't have to be perfect, but I just hate myself so much. What's the matter with me and why can't I control this?

### ANSWER:

You are suffering from a condition called anorexia, which is caused by acute anxiety regarding your self-worth. It is painful to see the problem and yet to feel so dominated by it that you can't take the right action to deal with it. You feel you should be able to handle the problem alone, but almost all experts agree that this condition requires professional help. The needs which have resulted in your compulsion to lose weight did not develop overnight, therefore, they cannot be overcome quickly or easily.

Often anorexia is related to a fear of growing up and becoming mature. Young people who feel inadequate and incapable of coping with life may subconsciously rebel against growing up. A person who does not have a healthy concept of sexuality may be traumatized by the bodily changes which occur during adolescence. So the person tries to stay small and child like through starvation and purging. Or your problem may relate to the fear of losing your parents' love if you change from being a cute, cuddly little girl into a full-grown woman. When you identify the source of your fears, you will be halfway toward dealing with them more healthily.

It is important for you to discover why you do not feel comfortable with your therapist. Do you feel intimidated by him? Do you react to him as to your parents, with anxiety or guilt? Be open with him in your concern about this, for he will want only what is best for you.

The most important resource available to you is a close relationship with God, who is the true source of purpose and meaning in life. If you look to him for your identity and your sense of self-worth, you will be set free from the anxiety which makes you feel so alone and unworthy.

## Tennessee churches named in pastorium lawsuit

NASHVILLE (BP) — Twenty Nashville Baptist Association churches have been named in a lawsuit filed by the local metropolitan government regarding the tax-exempt status of church parsonages.

Overall, the city is seeking to tax 141 tax-exempt properties the city claims

are not used for religious or charitable purposes.

Metro Tax Assessor Jim Ed Clary, a Southern Baptist who said he "has never advocated taxing the house of the Lord one bit," claimed the purpose of church parsonages is residential

and that they are not used "purely and solely" for religious purposes.

State law allows churches one exemption for ministerial housing. Taylor said the lawsuit seeks to strike down a 1984 statute that states, "For the purposes of this section, a church parsonage shall be deemed to be pro-

perty used purely and exclusively for religious purposes; provided, however, that no church shall be granted an exemption on more than one parsonage."

Taylor noted the courts must determine if the legislature exceeded its authority in adopting the 1984 statute.

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## December CP climbs, but lags behind goal

NASHVILLE (BP) — Southern Baptists' unified ministry budget finally eclipsed the inflation rate in December. But at the end of the first quarter of its fiscal year, the Cooperative Program still lags almost 12 percent behind the pace needed to reach its goal.

The national Cooperative Program received \$12,151,002 in December, a 26.5 percent increase over December 1987.

December receipts brought the budget's year-to-date total to \$32,158,188, or 6.78 percent over the first quarter of 1987-88. The U.S. inflation rate currently is about 4 percent.

The December contributions came following two months in which Cooperative Program receipts were lower than totals for the same period the previous year. In fact, November's \$9,055,571 total was the lowest in 37 months and pulled year-to-date receipts to almost 2.5 percent below the amount recorded for the first two

months of 1987-88.

The Cooperative Program goal is \$145.6 million, allocated to support evangelistic, missionary, church-starting and educational ministries worldwide. It includes a first-phase basic operating budget of \$137.61 million, a capital needs budget of almost \$6.9 million and a second-phase basic operating budget of about \$1.1 million.

The Cooperative Program's first-quarter total is 11.65 percent, or more than \$4.2 million, behind the pace needed to reach the total budget. It is 6.52 percent, or more than \$2.2 million, behind the pace needed to reach the first-phase basic operating budget.

Southern Baptists must contribute an average of \$12,604,646 each month for the balance of the fiscal year if they are to reach the \$145.6 million overall goal. They must contribute an average of \$11,716,868 each month if they are to reach the \$137.61 million first-phase goal.



A Christmas musical, "Rejoice in Jesus," was presented by the combined youth choirs of West Heights Church, Pontotoc, and First Church, Pontotoc, Dec. 11. The 71 young people were directed by James Francis, West Heights Church, and David Prevost, First Church.



East Moss Point Church, Moss Point, had a successful missions march on Dec. 11. The Lottie Moon goal was \$5,300. A birthday cake with 100 lights was placed in the sanctuary, one light to be turned on for each \$53. Ninety-eight lights were turned on at the morning service, and the last two were turned on at the evening service; \$5,388.25 was given on that day. The total Lottie Moon offering was \$5,715.25. Harold Anderson is pastor.

First Church, Eupora, had a goal of \$12,000 for the Lottie Moon Christmas Offering for Foreign Missions. On Dec. 4, the offering was \$8,412.05. That week the church received \$870. And on Dec. 12 another \$3,361 was given. The offering's final count was \$14,172.34. Pastor Bill Stewart said this was the largest goal and offering ever made by the church.

Kilmichael Church (Montgomery-Carroll) RA's recently raised \$150.00 for the Lottie Moon Christmas Offering. They also distributed food to the needy during the Christmas holidays. Counselors are Kenny Robinson, Larry Bamberg, and John Eldridge.

Pictured, front row, are Matthew Austin, Jeremy McCreary, Bryan Polston, and Kenny Robinson; second row, Steven Gant, Ryan Wood, Jason Henley, and Clay Eldridge; back row, Larry Bamberg, Kevin Brown, Jeremy Henley, David Cross, Adam Eldridge, Perry Henson, and John Eldridge.



Center Hill Church, Monroe County, celebrated its 125th anniversary in September, 1988. An anniversary quilt was presented to the church. Made by women of the church, it lists the names of former pastors and the years they served. Also presented to the church was a certificate from the Mississippi Baptist Historical Commission. Left to right, above, are Loyd Baggett, chairman of deacons; James M. Towery, pastor; Eloise Brewer; and Melba Garrett.

## HMB begins year with new telephone number, logo

ATLANTA (BP) — The Southern Baptist Home Mission Board began operations in 1989 with a new telephone number, a new logo, a new identity statement, and a new staff structure.

The new telephone number is (404) 898-7000 and is operative now for a limited number of calls. The board's current switchboard number, (404) 873-4041, will continue to handle most calls until March, when a recording will notify callers of the new number.

The board's toll-free customer services number, (800) 634-2462, and the Home Missions Intercessory PrayerLine, (800) 554-PRAY, will remain unchanged.

Most "direct inward dial" numbers assigned to staff members on a 24-hour basis will remain the same, HMB leaders said. Callers who know a staff member's extension may dial (404) 898-7... plus the extension and reach the staff member at any time, even after the switchboard closes at

4:30 p.m. Eastern Time.

Tied to implementation of the board's reorganization, Home Mission Board President Larry Lewis announced the board would begin using a new logo and identity statement on all letterheads and all other communications materials.

The new logo features the letters "HMB" in a bold typeface. The symbol of a cross is superimposed on the middle of the "M." Under the HMB logo are the words, "Home Mission Board, SBC," and the new identity statement, "Christ for Our Nation."

The new identity statement, "Christ for Our Nation," embraces everything the Home Mission Board does in evangelism, church starting, church growth, and ministry — the four priority areas of the board, Lewis added. The statement puts Christ first, and is reminiscent of a slogan used by the board in the 1960s and 1970s, "Our Land for Christ."

Priceville Church, Tupelo, gave \$1,251 to the Lottie Moon Christmas Offering in December during a candlelight service. The goal was \$1,000. Offerings are now being given toward a goal of \$3,000 for the Lottie Moon Christmas Offering in December, 1989. The budgeted gifts to the Cooperative Program and associational missions have also been increased.

Ministries to the children, youth, and senior adults have begun and plans are being made to include special programs for the young adults and other ages. The music ministry under the leadership of Harold Smith, who began as minister of music, Oct. 30, is also growing. Paul Wilson is pastor. (See staff changes).

Edgefield Church, Attala County, will begin services each Sunday. There will also be Sunday School services each Sunday. Exception is fifth Sundays. Bill Tanksley is pastor.

Doty Springs Church, Attala County, will begin night services each Sunday. The church will also observe the mid-week prayer services on Wednesday nights. Don Ray is pastor.

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# CHILDREN'S PAGE

## Pen Pal Club

Anyone, ages 6 through 12, who wishes to meet a Pen Pal through the Baptist Record may do that by sending name, address, age, and name of church. Names will be listed monthly on the Children's Page.

Dear Pen Pal Club,

My name is Michelle Vaughn. I am 11 years old. I am a M.K. (missionary kid) in Brazil.

My hobbies are swimming, reading, and playing games.

I would like to be a pen pal. My address is Caixa Postal 73, 95.001 Caxias do Sul, R.S. Brazil.

I hope to hear from someone soon. Please use an airmail stamp on your letter.

Thanks,  
Michelle Vaughn

Dear Baptist Record,

Hi! My name is Tonya Robichaux, and I would like to have a pen pal. I'm in the fourth grade. I'm nine years old. I have brown hair and brown eyes. My address is Rt. 5, Box 357-C Waynesboro, MS 39367. I go to Chicora Baptist Church.

Sincerely,  
Tonya

Dear Baptist Record,

Hi! My name is Amanda McMillian, and I would like to have a pen pal. I'm in the 4th grade and I'm nine years old. I have blond hair and blue eyes. My address is Rt. 1, Box 173, Maben, MS 39750. I go to Double Springs Baptist Church.

Sincerely,  
Amanda

Dear Baptist Record,

Hi! My name is Hannah Estes and I would love to have a pen pal. I'm in the 6th grade and 12 years old. My address is Box 975, Rosedale, MS 38769. I go to Trinity Baptist Church.

Sincerely,  
Hannah Estes

Hi,

My name is Jennifer Salim. I live in Meridian, MS. I am 12 years old. I have brown hair, and brown eyes. I am in 7th grade. My address is Rt. 7, Box 399-C, Meridian, MS 39301. I would like to have a girl pen pal.

Sincerely yours,  
Jennifer

Dear Baptist Record,

Hello! My name is Alison Bowman, and I would like to have a pen pal. I am 12 years old and in the 7th grade. My address is Rt. 2, Box 30, Pelahatchie, MS 39145. I go to Thornhill Baptist Church.

Sincerely,  
Alison Bowman

Dear Baptist Record:

Hi, My name is Theresa Johnson and I would like to have a pen pal. I am 12 years old. I have brown hair and blue eyes. I go to Fellowship Baptist Church.

My address is Rt. 2, Box 229, Mathiston, MS, 39752.

Bye! Love,  
Theresa Johnson

Dear Baptist Record,

Hi! My name is Teresa Wiltshire. I would like to have a pen pal. I'm eleven years old. I'm also in the 5th grade. I take piano lessons. I love to skate, swim, read, and hang out with my friends. I have black hair and brown eyes. My address is Rt. 2, Box 39, Summit, MS 39666.

Well, gotta go!  
Yours truly,  
Teresa Rochelle Wiltshire  
P.S. Hope to hear from you soon!

Dear Baptist Record,

My name is Angela Bevil and I would like to have a pen pal. I am in the first grade. I am 7 years old. I attend First Baptist Church. My address is 610 Laurel Ave., Pascagoula, MS 39567.

Sincerely,  
Angela

Dear Baptist Record,

My name is Heather Fairchild, and I would like to have a pen pal. I am 10 years old and in the fifth grade. My birthdate is August 13, 1978. My address is P. O. Box 392, Purvis, MS 39475. The church I attend is First Baptist Church, Purvis.

Thank You,  
Heather Fairchild

Dear Baptist Record,

Hi! My name is Rhonda Higginbotham, and I would like to have a pen pal. I'm in the fourth grade. I'm ten years old. I have blonde hair and dark brown eyes. I live at P. O. Box 385, Gloster, MS 39638. I attend Calvary Baptist Church.

Sincerely,  
Rhonda N. Higginbotham.

Dear Baptist Record,

Hi, my name is Connie Mann and I would like to have a pen pal. I'm in the 4th grade. I'm ten years old. I have brown hair and brown eyes. My address is Rt. 2, Box 233, Mathiston, MS 39752. I go to Cross Roads Baptist Church.

Sincerely,  
Connie Mann

Dear Baptist Record,

Hi! My name is Hannah Simmons, and I would like to have a pen pal. I'm in the fourth grade. I'm 10 years old. I have blonde hair and blue eyes. I live at P. O. Box 208, Gloster, Mississippi 39638. I attend Calvary Baptist Church.

Sincerely,  
Hannah Simmons

Dear Baptist Record,

Hi! My name is Jackie Palmer, and I would like to have a pen pal. I'm in the fourth grade. I'm ten years old. I have brown hair and brown eyes. My address is P. O. Box 303, Gloster, Mississippi 39638. I go to Calvary Baptist Church.

Jackie Palmer

Dear Baptist Record,

Hi! My name is Kristi Palmer, and I would like to have a pen pal. I'm in the sixth grade. I'm 12 years old. I have dirty blond hair and green eyes. I live at P. O. Box 303, Gloster, Mississippi 39638. I attend Gloster Baptist Church.

Sincerely,  
Kristi Palmer

Dear Baptist Record,

Hi! My name is Heather Blalock, and I would like to have a pen pal. I'm in the fourth grade. I'm nine years old. I have blonde hair and brown eyes. I live at P. O. Box 303, Gloster, Mississippi 39638. I attend Calvary Baptist Church.

Sincerely,  
Heather Blalock

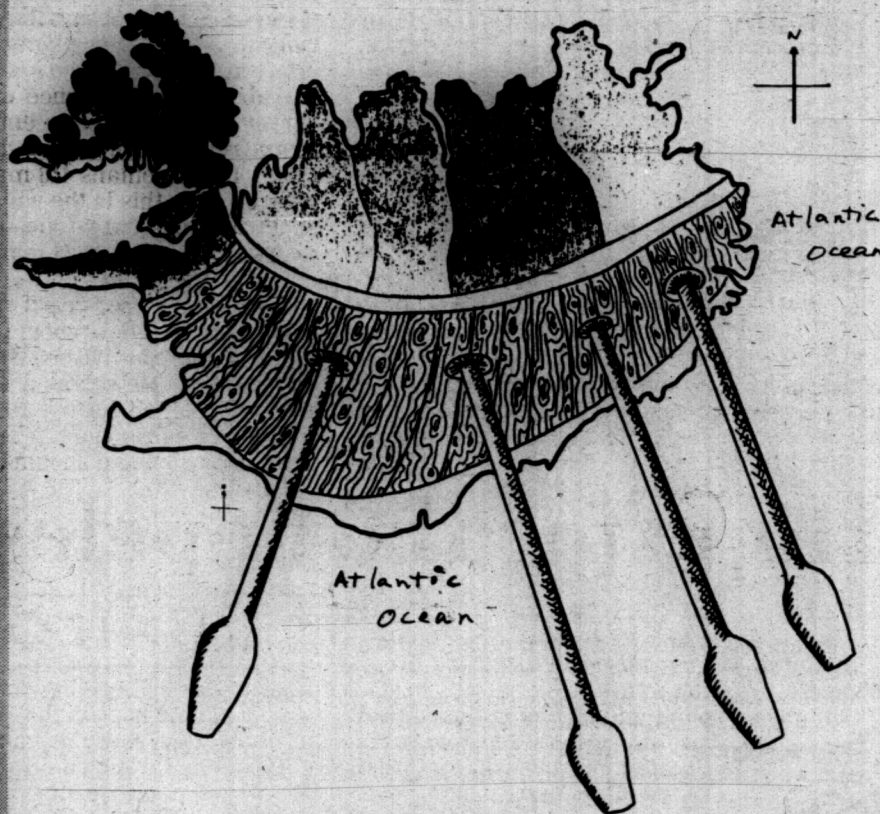
Dear Baptist Record,

Hi! My name is Sarah Leake and I would like to have a pen pal. I'm in the first grade. I am six years old. I have brown hair and greenish brown eyes. I live at Rt. 1, Box 306, Gloster, MS 39638. I attend Calvary Baptist Church.

Sincerely,  
Sarah Leake

## GEOGRAFUN: Nations and Imaginations

By Ralph C. Peterson



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### Map of Iceland

The map of Iceland looks like a Viking ship. Do you know who the Vikings were? Look them up in an encyclopedia. Color the ship.



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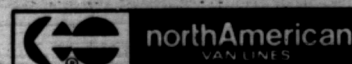
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## Why did the geese fly north?

By Lucille W. Bailey

Recently my neighbor called and said, "I want to tell you something, but please don't laugh." I assured her that I would not, and she continued by saying, "This morning I was out in the yard raking leaves and I heard the loudest honking of geese I had ever heard, and when I looked up in the sky they were flying north right here at winter time." Her question to me was "Why?"

I could not answer her question, but all day long I thought about those geese flying in the wrong direction. Now I knew that a goose was a web-footed bird. I knew that geese fly south in the winter and north in the summer. I also knew that they are good swimmers and that some geese live long

enough to receive Social Security benefits and qualify for Medicare benefits. However, none of these things came anywhere near to answering the question my neighbor had asked. I knew that there were a lot of different kinds of geese, from the barnyard goose to the Canadian goose.

I refused to be outdone, so I headed to the library to see why the geese were flying north instead of south. While I was at the library I learned that the reason the geese fly in a "V" formation is because when each goose flaps his wings it creates an upward lift for the goose that follows.

When all the geese do their part in the "V" formation, the whole flock has a 71 percent greater flying range than if each bird flew alone. Each, then

depends on the other to get to its destination. Now that was interesting to me. However, that did not answer the question that had been asked. That night, after I had gone to bed, I thought about the well-known fable about the goose that laid the golden egg, and how the greedy owner killed the goose and lost a fortune. I also remembered a story about how a city in Rome was saved by the sacred geese. Still no answer.

Then by chance I found the answer. When a goose lags behind, the others "honk" him back into place, and I fully believe the answer was right there. The church needs to fly in a spiritual "V" formation, honking one another into place when they miss Sunday

School, church, prayer meeting, choir practice, or any other activity they are involved in at church.

I was fully convinced that the reason those geese were flying north was because one goose had strayed, and they were determined to get that goose back in line.

No, I did not call my neighbor and tell her why I thought the geese were flying north — I was afraid she might laugh.

P.S. It is said that the geese will not stop honking as long as the goose is out of formation and still flying around in the sky.

Lucille Bailey is a leader in the Children's Church at First, State Line, Miss.



# SUNDAY SCHOOL LESSON COMMENTARIES

## To wed or not to wed . . .

By J. Greg Martin  
I Corinthians 7:1-11

The family unit often seems to be held together by only a mere thread. On television it is rare to see a family that is happy, moral, and in church. The poor role models that we set before us often invoke numerous questions concerning God's will for marriage, singleness, and sexuality.



Martin

Our questions are not isolated to the 1980's. The Corinthians had similar questions concerning God's will in these areas. The church at Corinth had written Paul about several matters, 7:1; 7:25; 8:1; 12:1; 16:1. We are not sure which question the Corinthians were the most concerned about, but we do know Paul chose to tackle the one concerning the family before the others. Perhaps he did this because he realized that a church's influence for Christ

### LIFE AND WORK

would be no stronger than the family's obedience to God in these areas. In Chapter 7 we see several principles concerning family issues.

In verses 1-2 Paul says that celibacy and marriage are legitimate options for Christians. One is not more qualified to know Christ based on the absence or presence of a wedding ring. However, Paul strongly emphasizes that any sexual relations outside of marriage are forbidden. I Thessalonians 4:3 makes the case even clearer, "For this is the will of God, even your sanctification, that ye should abstain from fornication." Sex outside of marriage is never condoned in the Bible.

In verses 3-5 Paul says if two people are married, sexual relations should be an integral part of the couple's activities. Husbands and wives are never to use sex as a way to accomplish their own selfish desires. In marriage the wife should look at her body as belonging to the husband. The husband should also view his body

as belonging to the wife. Each partner has a responsibility to meet the sexual needs of the other mate.

When sexual relations are denied for selfish reasons, the devil has an open door for temptation, verse 5. Satan is always looking for ways to get a Christian out of God's will. When a believer neglects sexual responsibility to his mate, he makes the devil's job easier. This negligence is unfortunate and often leads to greater disobedience. Many families could avoid divorce courts if they would heed this Scripture's warning. Our text makes it clear that the only reason regular sexual relations should be stopped is for a spiritual purpose. The time of prayer and fasting is to be brief and only with the consent of both partners.

Although Paul interpreted God's will as allowing marriage, he personally favored being celibate, verses 6-8. Some have been so presumptuous as to say that these verses as well as verses 12, 25 are not as inspired as the rest of the Bible. Some believe these are only Paul's views. Such is not the case. All of God's word is inspired equally. All of God's word is

inerrant. When Paul writes, "But the rest speak I, not the Lord," he means that his teaching is not drawn from the teachings of Jesus found in the gospels. His counsel was new revelation given to the church after the time of Jesus. Paul desired to see singles remain celibate and sexually pure so they could devote more time to the service of Jesus Christ, verses 32-35. Just as he interpreted God's will for allowing marriage, he interpreted it to allow celibacy.

Neither marriage nor celibacy is sin, verse 28. A believer commits sin when he acts irresponsibly in the area of sexual relations. Marriage or singleness can be fulfilling when we pattern our lives after the teachings of God's wonderful word.

God's desire for permanence in marriage was revealed to Paul and to us in teaching from the Lord Jesus himself, verse 10. When Christians choose to marry, they need to understand the depth of their commitment to another individual as well as their responsibility to fulfill the needs of that person.

Martin is pastor, Commission Road, Long Beach.

## Hope for the hopeless: God responds to our faith

By Gary Berry  
Luke 8:41-55

In Christ we can discover hope for every hopeless situation in life.

She was so young and had such a beautiful family. Less than two years after coming to know Christ as her Lord, she was diagnosed as having a fast growing malignancy. Many prayed for her recovery, but she weakened noticeably each week. Shortly before her death, she talked with me. "This is about my funeral," she said. Trying to dismiss that topic, she was encouraged to keep praying



Berry

and hoping. "God has already answered my prayers for a miracle and has already given me all the hope I need," she replied. "You see," she went on, "the

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miracle was in forgiving me and changing my heart; and the hope in the assurance that God holds my hand every day and one day soon he will lead me through a door into his presence. He will never release his grip on my hand. I am at peace, and hope is alive in my heart." In an apparently hopeless situation, hope was very much alive because her heart and life were fixed on Jesus.

This text introduces two apparently hopeless situations. First, the daughter of a synagogue official was dying. The official, whose name was Jairus, begged Jesus to come quickly and heal his daughter.

We are reminded of the urgency and persistence of prayer for relatives or friends whose lives are in jeopardy. Taking our burden to the Lord and making a request for his intervention has often been our only hope. Jesus responded

to the pleas of Jairus for his only daughter and set out to the place where the child was confined to bed.

Along the way to the home of Jairus, he was met by another person in dire circumstances (verses 43-44). This time, a woman who had been hemorrhaging for 12 years reached out to touch the hem of his garment. She had lost not only her health, but her wealth (verse 43) and her standing as well (she would have been considered ceremonially unclean because of her ailment). She believed that Jesus was her only hope. Her faith in him was so strong that she was convinced that merely to touch his garment would be sufficient for a cure. In fact, that is precisely what happened (verses 45-48).

Suddenly, a messenger arrived with word that Jairus' daughter had died (verses 49-50). Jairus must have been overcome by grief, but Jesus encouraged him to believe because the daughter would be made well. Upon arriving at the house of Jairus, Jesus restored life to the

child.

The pointed lesson for us from this text is that we should never lose hope, even in the worst of circumstances. In many different ways, God responds to our faith and to our plea for his help. He may deliver from the doorsteps of death; he certainly is able. He may not deliver in that way. One thing is certain; God always responds to our faith in some way. Beyond that, God never forsakes us when we are in seemingly hopeless situations. There is always cause to have hope that God will respond. He cares about our hurts, our sorrows, our fears.

While others are gripped by hopelessness, God's children have opportunity to provided a powerful witness of his grace which is always sufficient. The exercise of his grace may result in total recovery from life — threatening disease, or in the strength to endure it, and give a testimony of his power which no man can refute.

Berry is pastor, First, McComb.

## Examples of generosity and hypocrisy: Barnabas and Ananias

By Bert Breland  
Acts 4:32-5:11

In the latter portion of chapter 4, beginning in verse 32, Luke is giving a second summary statement which closely parallels the summary statement in 2:44-45. In these summary statements Luke briefly discontinues his narrative and gives his readers a "state of the church message." In this passage Luke emphasizes the common bond that is shared by all believers. This bond led them to adopt certain beliefs and practices such as: (1) all believers are to be united in their purpose; (2) a believer must deny himself certain rights; (3) a believer must be willing to share with those who are in need.



Breland

It is important to point out in chapter 4 that the disciples were not practicing communism. They were sharing with one another of their own accord and not under pressure. Also, private ownership of property was not discontinued and their purpose was to meet needs, not

### BIBLE BOOK

to make everyone equal. Their efforts have met with much criticism down through the ages and caused many to say that this was a failed experiment, because it wasn't many years before the Jerusalem church was in poverty and needing to be rescued. Regardless, their effort had several qualities worthy of our respect and worth emulating. They exhibited great compassion, sacrificial giving, and they acted in faith to meet the needs that they saw.

Barnabas is pointed out as an example of self-giving love at its very best. Barnabas was apparently a man of ample means and he set an example for all in his generosity. He sold one piece of property and brought the proceeds to the disciples and laid it at their feet. The story doesn't imply that Barnabas sold everything that he had, but what he did sell he brought all of the proceeds to the disciples and humbly gave it with no strings attached. Barnabas' name means "the son of encouragement," and certainly any Christian who gave as Barnabas

did would be an encouragement to any church.

Luke's story of Barnabas served as a good example of the early church's giving spirit, and also served as a contrast for the story of Ananias and Sapphira. Luke begins their story in the same way as he had the story of Barnabas, for they too had sold a piece of property with the intention of giving it to the apostles for distribution. Their story takes a fatal detour when they hold some of the proceeds back for themselves before giving it to the apostles. Their sin is not holding something back for themselves but rather, their sin is hypocrisy. They wanted everyone to believe that they were being as generous as Barnabas. They led everyone to believe that they had given it all. When Ananias arrived with the money, Simon Peter reasoned with him through questions (v. 4).

It appears that there is sadness and great disappointment in what Peter asks Ananias. In essence he told Ananias that it was all his in the first place, it was all his in the second place, he shouldn't have told God it was all his and then kept some for himself. Ananias had wanted to deceive men and failed to realize that

it was God to whom he was lying.

When Ananias realized that he had been caught, he immediately fell dead at the feet of the Apostles. This is where he thought he would lay his gift and then he would be respected like Barnabas. Instead, he died in shame because he lied to God. It is not clear from this text if God struck him dead or he collapsed because he was so overcome by his own guilt and despair at being caught. In either event, the message was clear to all those who witnessed his death because a great fear fell on all of them.

The story of Ananias and Sapphira clearly reveals to us that Luke is making no attempt to conceal the fact that the early church had its problems too. There is a temptation in the twentieth century to think that the first century church was ideal. It is comforting to know, and certainly makes the account more believable, when we realize that they struggled with some of the same things that we face. We, like the early church, need to learn from the lives of Barnabas and Ananias that our giving to God should be with generosity and integrity.

Breland is pastor, North Greenwood Church, Greenwood.

### Mississippi Baptist activities

- Jan. 30 Baptist Doctrine Preview Study Clinic; William Carey College, Hattiesburg; 9 a.m.-12 Noon (CT)
- \*Jan. 31 Baptist Doctrine Preview Study Clinic; Mississippi College, Clinton; 9 a.m.-12 Noon (CT)
- Feb. 1 Baptist Doctrine Preview Study Clinic; Clarke College, Newton; 9 a.m.-12 Noon (CT)
- Feb. 2 Baptist Doctrine Preview Study Clinic; Blue Mountain College; 9 a.m.-12 Noon (CT)

### Government drops case against Master's Inn

RICHMOND, Va. (BP) — The U.S. Justice Department has dismissed a civil rights lawsuit filed against a Christian conference center in Altavista, Va. The Justice Department previously claimed Master's Inn, which provides facilities to Christian groups holding spiritual retreats, violated the Civil Rights Act of 1964

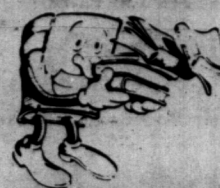
when it denied access to a group of mon beliefs as anti-Christ.

The center's president and director, Larry Ferguson, countered that the center was open to any Christian group. But he called the Mormons, or the Church of Jesus Christ of Latter-day Saints, a cult and described Mor-

Concerning the Mormon group, he said: "To open our doors to cults would mean we'd have to propagate beliefs that are against our gospel. If we were forced to open our doors to Mormons, we'd have to open them to the Church of Satan."



# Baptist Record



## Book reviews

### Baptist women instrumental in opening Chinese church

By Susan Todd

BIRMINGHAM, Ala. (BP) — The residents of Penglai, China, now have a place to worship, due in part to the influence of Southern Baptist Woman's Missionary Union tours to China, national WMU leaders said.

WMU began making plans last year to sponsor tours to China to commemorate the 100th anniversary of the Southern Baptist Lottie Moon Christmas Offering for Foreign Missions. The tours specifically have focused on the Shandong Province, the area in which Moon worked. Moon, for whom the offering was named, was one of the first single female missionaries to China.

In initial negotiations with Chinese tour officials, one particular building in Penglai became the center of interest.

"During that time, government authorities and tourist leaders became aware of the significance of the Penglai church building because of our interest," said Catherine Allen, WMU associate executive director.

The church had been partitioned into a small clinic but no longer was in use, said Allen. It was in disrepair and had been boarded up.

When Chinese tourism officials questioned WMU leaders about their interest in the building's restoration, the women saw it as an opportunity for establishing a meeting place for a congregation. Chinese Christian leaders had long had an interest in securing a place for Christians in the area to worship.

"We told them, 'yes,' we were interested in seeing the building restored, but not as a museum for tours," Allen said. "We are interested to know if it can be used by a con-

gregation," they told the Chinese officials.

"At that time, there was no open church in this part of China. The nearest one was about 40 miles away," she explained.

Since tour groups began arriving in Penglai in March 1988, the building restoration progressed, financed by contributions from Chinese and at least one Chinese church, but no sign of its use as a place of worship surfaced — until recently.

When national WMU President Marjorie J. McCullough led a group to Penglai in October, they discovered that the building not only had been restored completely, but a congregation of about 100 people was meeting in the church.

"Because they don't know a lot of hymns, they meet an hour before a service to learn hymns using flip charts," McCullough said. "That's what they were doing when we got to the church to see it — learning hymns."

The Western Christians joined the Chinese Christians in a spontaneous worship service.

"The lay leader of the church led us in doing something we could do together," she said. "We recited the Lord's Prayer. It was great. One Hispanic woman in our group said it in Spanish. We had two Brazilians with us, and they said it in Portuguese."

The impact of the building restoration on the Chinese of Penglai also has made an impact on McCullough and other WMU leaders.

"It shows that no place is truly closed to the gospel," Allen said. "It shows that tourism is one way to make a

witness possible. But the main thing I have felt is that it is an affirmation that what is done for God will last."

Allen described the connection WMU has had to the building in the past:

"The Penglai church building had been built just before Lottie Moon arrived in China in 1873. It was designed and paid for by foreign missionary T.P. Crawford, but the (Southern Baptist) Foreign Mission Board had agreed to reimburse him for the cost when funds were available. The board did not have funds for repayment.

"However, the women of Virginia and Georgia had been raising a 'Moon House Fund' in order to finance building a personal residence for Lottie and Edmonia Moon. But when Lottie was able to take over an existing missionary residence instead, she suggested the women permit the fund to be used to repay Crawford. So, that church building in Penglai was paid for by our foremothers."

Allen pointed to the reopening of the Penglai church as an example of what can happen when taking a Christian witness into another country.

"We're learning principles through the China tours which can be used in other countries," she said. "I don't know that we've tested the power of a well-trained, disciplined group moving in to study another culture and leaving a positive example of Christianity."

WMU began sponsoring tours to Lottie Moon's China earlier this year and has 17 tours scheduled for 1989. Susan Todd writes for WMU, SBC.

**WHEN GOD WHISPERS** by Terry Helwig (Broadman, 130 pp.)

Terry Helwig, free lance writer from Louisville, Ky., has produced this powerful little book. The word pictures and anecdotes, clear and colorful, are sure to take the reader along with the writer, to feel what she is feeling. Mrs. Helwig says, "As a child, I had to learn that a seashell holds within it the ocean's whisper. As an adult, I am learning that all of life is a seashell, holding within it the whisper of God." As the sound of the ocean within the shell remains constant, so does God's presence, she points out. The sound is not loud for one person and soft for another. It stays the same. The difference is whether or not we stop, pick up the shell, and listen. "I believe it is the same with God," she says.

She talks about the many ways that God whispers; about choosing to hear God in small wonders; about the timing of God's whispers, and when God is silent; about misunderstanding God's whispers — and about obeying God's whispers.

One of the quotes which precede each of the 11 brief chapters is from Fenelon: "The wind of God is always blowing . . . but you must hoist your sail."

The few hours it would take to complete this choice book would be time well spent. — AWM

**Dorr, Luther M. THE BIVOCATIONAL PASTOR.** Nashville: Broadman, 1988.

In the preface to the book the author states "This book grew out of three basic concerns. The first is a consciousness that bivocationalism is a growing fact of life for more and more ministers today. The second is a commitment to the validity and legitimacy of bivocationalism as a needed form of ministry in the twentieth century. The third is a concern that those men serving today and in the future as bivocationalists be given the recognition and encouragement they deserve."

This book is not only needed but also, well-written and pertinent to churches and bivocational ministers alike. The author divides the book into twelve chapters and has an appendix with various forms that would be helpful to any church interested in a bivocational minister. The author does an excellent job pointing out a common misconception today — that the concept of bivocationalism is new. Actually, according to the author, the concept of full-time staff members is relatively new. The early days of Christianity and of this nation were dominated by bivocational ministers such as the apostle Paul. The author even mentions several well-known Baptist leaders of the past who were bivocational.

The author does not "sugar-coat" bivocationalism. He gives both the positive and negative aspects of being a bivocational pastor and of a church employing a bivocational pastor. The book is well-written, easy to read, and contains excellent material for bivocational pastors and their churches. If a church is considering calling a bivocational pastor, this volume would be a good resource to consult.

— Reviewed by Greg Potts, Pastor, Providence Baptist Church, Meadville.

**Miles, Delos. EVANGELISM AND SOCIAL INVOLVEMENT;** Nashville: Broadman; 1986.

The author seeks to lead Southern Baptists to realize the importance of social ministry and the role it can play in evangelism. For years Southern Baptists have been extremely evangelistic, yet many times we have not been as involved in feeding the poor and helping the needy as other denominations have.

The author seeks to lead us to realize that both social involvement and evangelism work together. Reviewed by Greg Potts, pastor, Providence Baptist Church, Meadville.

## SCRAPBOOK

### In Jesus' Name . . . Amen

Our pastor stood before us  
A strange expression on his face  
And as he looked at all of us  
He sang "Amazing Grace"

I never — ever shall forget  
Of how I felt that day,  
For as the tears rolled down his face  
God's man began to pray

Father, I fear I've failed  
and oh I'm so ashamed  
I read my Bible every day  
And there's no one else to blame

I've tried as hard as I can  
To share your Word with these  
But some of them, dear Father,  
I can't begin to please

Now I love these people — every one  
But I've failed them is my fear  
No matter how I preach to them  
They just don't seem to hear

That Jesus died that they might live  
And He'll give them peace within  
And Jesus is the only one  
Who can take away all sin

Now I thank you for your Son  
Who can take away my fears  
When I confess them all to him  
I know he always hears

Now you've given me this message  
To warn them of their sins  
Anoint Thy Word today, I pray  
In Jesus name. Amen!

— Charles L. Magee, Sr.  
Nashville

1989:

### My wish for you

May you find serenity and tranquility  
In a world you may not understand  
May the pain and conflict suffered  
Allow new strength to take command  
May you always walk with certainty  
Facing new situations all around  
May courage lead to greater heights  
Where enthusiasm will abound.

May you see enough goodness in this world  
To believe in a future peace  
May a kind word, reassuring touch  
Be gifts that never cease  
Always know that you are loved by God  
With his compassionate, infinite care  
And when loneliness hovers over you  
Know that Christian friends are there.

Teach love to those who tend to hate  
By the life you live each day  
And remember when storms seem unending  
There're sunbeams on the way  
May your life be filled with promise  
As you walk with our Christ of love  
May your hopes be built on solid ground  
And your treasures collect above.

May you be the best in all you do  
And know that you are led  
By guidance from the word of God  
As your soul is daily fed.

—Ibera Garner  
Jackson

### Off the Record

"I hear your sister is sick in bed, Bobby. Nothing serious, I hope." Not specially. We were just playing a game, seeing who could lean farthest out of the window, and she won."

**Baptist Record**

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